

WHEN DESIRE TAKES OVER PART 2

by

Abdus Subhan Dalvi

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

“Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allāh and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners.”

Sūrah Ḥadīd 57:16

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Foreword

Sheikhul Ḥadīth Hassen S Dockrat, Jāmi'ah al-'Ulūm al-Islāmiyyah,
Johannesburg, South Africa.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Allāh ﷻ alone is worthy of all praise and may the blessings of the Almighty be upon our Master and His Final Messenger, Nabī Muḥammad ﷺ.

The Holy Qur'ān again and again exhorts us, the Muslims, to fulfil the responsibility of enjoining what is good and right in order to forbid what is wrong and evil. This responsibility is not confined to any place, time, person or gender etc.

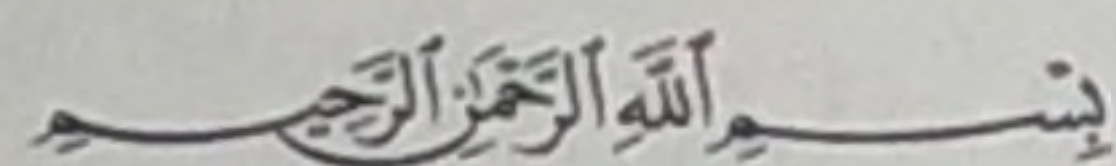
It is so unfortunate and a matter of great concern that today, the Muslim Ummah in general and the youth in particular are drifting further and further away from the pristine teachings and ethics of Islam. We are being greatly affected, or rather infected, by the unislamic and immoral environments that we are living in. If only the realisation would dawn that this life is temporal and that one day we would have to account for our deeds.

It is indeed a great relief that a young 'Ālim, Maulānā Abdus Subhan, himself a graduate and a product of the university environment has taken a tremendous step in guiding our brothers and sisters towards understanding their responsibilities towards our creator and to society. Considering his background, he is adequately equipped to diagnose and prescribe religious and spiritual remedies for them. In his first publication, 'When Desire Takes Over', he has done exactly that and I know that here in Johannesburg, the book has received a favourable response from those who have read it. A sequel of that first book is now in your hands.

May Allāh ﷻ accept this effort and may it be a means of guidance and success for those who read it. May Allāh ﷻ also reward the author and may his work be a stepping stone to many more.

(Sheikhul Ḥadīth) Hassen S Dockrat
Khādim of Jāmi'ah al-'Ulūm al-Islāmiyyah
Johannesburg, South Africa

Author's Preface



All praise belongs to that Allāh ﷻ who is above all that good which can be said. May peace and blessings be upon His beloved, Muḥammad, the Chosen One. And all those who follow in his footsteps till the Day of Reckoning.

After the publication of 'When Desire Takes Over', many friends requested me to write another book. For the last several months, I would spend much of my time thinking about a topic to write upon. I would often take advice from my friends, dear ones and the students of our Dārululūm in this regard but I could not put my finger on any particular topic to discuss. Thus, I began to work on various projects in the hope that it would provide some benefit to the community. As a result, I was able to write a brief commentary on selected chapters from the fiqh book, Mukhtaṣar al-Qudūrī and I was also able to make progress on a detailed geographical ḥadīth research. From time to time, I would translate large portions of classical books but in the end, I felt such writings would not benefit the large portion of the Muslim community. Rather, only students of knowledge, the learned and the scholars would be able to derive benefit from such works.

It was only last month, during a two week break from Dārululūm that I made the decision to write a second part to 'When Desire Takes Over'. At first, I was hesitant as I did not want to repeat things that I had already written in the first book. However, after taking some consultation from my dear friends and the students of our Dārululūm, I realised that there was still plenty to write upon.

Thus, I began writing with the constant help of my friends Saqib Mahmood, Umar Iqbal and Abdur Rehman Majid who are all students at our Dārululūm. In fact, I must also make a mention of the second year 'Ālim class students! Much of our lesson time together was cut short because of our deep conversations in relation to the subject matter. They too would constantly urge me to write upon various topics that I perhaps had forgotten to mention myself. By the grace of Allāh ﷻ, the du'ā's of my parents and teachers, this book was completed within three weeks.

In the first book, I have mainly discussed carnal desires which are savaging the lives of many youth. However, that is only one problem out of the many problems that are afflicting the youth. Consequently, this book differs from the first part in that it discusses a range of different problems as opposed to just 'love and relationships'. Even though 'relationships' are a massive problem, it is just one issue. There are many who are in a relationship but also drink, rave, fight etc. Thus, I felt it important to write about other topics which attract the youth in the hope that it will revitalise their faith.

Once again, I have opted to keep the style of my writing the same and have done my utmost best to give remedies for the problems mentioned. It is also important to note that I have written a few chapters which are linked with the first book and the topic of 'relationships'. I wrote the last book when I was perhaps in my fourth year of 'Ālim class and thus, I did not have the adequate knowledge to speak on certain matters. However, as a person grows, so does his understanding. Thus, after completing the course, I would often read the book and think, 'If only I had mentioned this! If only I had mentioned the advice of such and such scholar!' Alḥamdulillāh, I have been given the opportunity by my Allāh ﷻ to make amends in this publication. Thus, you will find some chapters which discuss the issues mentioned in the first publication. Such chapters are predominantly found in the early part of this book.

I would also like to thank my dear and beloved friends Ḥāfiẓ Ishaq Jasat, Saqib Mahmood and Abdur Rehman Majid for their help in proofreading. My heartfelt thanks and appreciation goes to Brother Umar Iqbal and Sister Iram Munir who really put their heart and soul behind this project. Without the two of them helping me, I would not have been able to progress with this book.

Finally, I want to thank my parents and teachers for their unconditional love and inspiration. I am most indebted to my beloved teachers whose love and nurturing has made all of this possible today. Whatever I write about is down to their effort, for they supported me when I perhaps did not have a strong resolve myself. I am incredibly thankful to my two teachers Sheikhul Ḥadīth Maulānā Abdur Rahim and our beloved principal, Sheikh Irfan Sidyot (may Allāh ﷻ protect them both). I would like to especially thank my most dear Sheikhul Ḥadīth Maulānā Yusuf Kotī (may Allāh ﷻ protect him and elevate his rank) from whose teachings and etiquette I have benefited tremendously.

I pray that Allāh ﷻ rewards all those who have helped me in this endeavour with a grand reward and grants them all the best of this world and the hereafter. I ask Allāh ﷻ to accept this small offering from my part and make it a source of guidance for those who read it. Āmīn, Yā Rabbal ‘Ālamīn.

Abdus-Subhan Dalvi
Khadim Jamia Sirajul Uloom
London
UK

1/07/2012

Introduction

By

Sheikhul Ḥadīth Maulānā Yusuf Kotī
(may Allāh ﷻ protect him and elevate his rank),
Teacher of Ṣaḥīḥ al-Bukḥārī, Jamia Siraj ul Uloom, London, UK.

(Translated by Abdus Subhan Dalvi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حامدا و مصليا و مسلما

Allāh, the Most Magnificent, has created mankind and has taken care of all of their needs. Everything which is on the face of this earth has been created for the sake of mankind and it is only mankind that can take benefit from it. However, there is nothing upon this earth that receives any benefit from man and even if a person was to care for an animal, he would do so due to some reason or another. Having said that, there is one question that arises; 'what is the purpose of our creation?' Allāh ﷻ gives the answer to this question in His Book. He says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I did not create the Jinns and the human beings except for the purpose that they should worship Me."¹

To worship Allāh ﷻ is the required purpose of a slave. He must be obedient and fully accept the commands of Allāh ﷻ. Similarly, if he is forbidden from committing a certain act, he abstains from it. Thus, when one obeys the instructions of their Lord and turn away from those things which are forbidden, they become worthy of praise whereas the one who continues to do evil becomes one who is worthy of being punished.

Allāh ﷻ says in the Qur'ān,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

"...whereas for the one who feared to stand before his Lord, and restrained himself from the (evil) desire, the Paradise will be the abode."²

In this verse, there are two matters discussed which are linked with the slave and one matter which is in relation to Allāh ﷻ. Every person will have to give

an answer for what he did in this world, which is a place of tests. In this world there is 'action' and in that world there is 'recompense', one will reap **there**, whatever one did **here**.

Poem: If you grow wheat, you will harvest wheat. If you grow barley, you will harvest barley. One should not remain ignorant towards one's deeds.¹

Miqdād ibn 'Amr al-Kindī ﷺ relates that Rasūlullāh ﷺ said, "On the Day of Qiyāmah, the sun will be brought extremely close to mankind at the distance of 1 or 2 miles. Due to the heat, people will sweat in accordance to the sins that they committed. Some will sweat up to their ankles, some will sweat up to their knees, some will sweat up to their waist and some will drown in their sweat."²

On this Day, Allāh ﷻ will be in a state of such intense rage that one will run away from his mother, father, brother, wife and children so that they do not ask him to help them for he will not be able to. Every king and leader will individually present themselves in front of Allāh ﷻ, no person will give attention to another. Then, there will be an announcement from Allāh ﷻ who will exclaim, "*For whom is the sovereignty today?*" There will be complete and total silence after which Allāh ﷻ Himself will give the answer and proclaim, "*Today, all options are reserved only for Me; every person will get the recompense for that which they did and nobody shall be oppressed.*" On that Day, the entirety of humanity which began with Ādam ﷺ will be present on the plane of congregation.

In this world, we are embarrassed for our evil deeds to be revealed in front of our parents and elders but these very people will be present on that Day along with the friends of Allāh ﷻ, His prophets and the Master of Both Worlds, Muḥammad ﷺ. A person may have his deeds exposed in the presence of all

¹ Sūrah 51:56

² Sūrah 79:39-41

¹ i.e. You will get what you intended.

² Tirmidhī

these revered people. If a person's deeds are good, then just imagine what type of admiration they will earn and God forbid, if a person's deeds are foul, then just imagine what amount of humiliation they will earn.

That person who regularly thinks about the standing in front of Allāh ﷻ and reflects on this scenario before every action they perform will lose the courage to do evil deeds. This is because they will always think of the disgrace that will surround them on that Day; consequently, they will be fearful in relation to answering the questions posed by Allāh ﷻ in regards to the deeds they committed. As a result, one will always be watchful of what they do.

When a person becomes watchful of what they do, then Allāh ﷻ helps them immensely. When the wife of the Minister of Egypt adorned herself and then presented herself to Yusūf ﷺ so that he may fulfil her need, he immediately exclaimed, "I seek refuge with Allāh!" and hurried away from that place. Even though the doors were bolted shut, Allāh ﷻ aided Yusūf ﷺ through the unseen which resulted in the doors bursting open. In this manner, Yusūf ﷺ succeeded in an almighty test from Allāh ﷻ, and as a result, he reached a status that no person besides a prophet could attain. Consequently, Allāh ﷻ took him out of the rank of a slave¹ in order to make him a king and had him placed on a throne. This is the blessing that materialises from having fear of Allāh ﷻ.

'Abdullāh ibn 'Umar ﷺ relates that he had heard Rasūlullāh ﷺ relating the following story more than seven times; Rasūlullāh ﷺ said, "There was a man who lived amongst the Banū Isrā'īl who would not refrain from committing any sin. One day, a disadvantaged woman came to him and he offered her 60 gold coins on the condition that she would fornicate with him. Thus, he sat in front of her with the intention of fornicating but before he could do so, she began trembling and crying. Kifl asked her, 'What is the matter? Have I forced

you?' She said, 'No... rather, I have never done such an act like this in my life but I am being forced to out of necessity.' After hearing the woman, Kifl was affected greatly and left her. He said, 'I will never disobey Allāh ﷻ again.'"

As a result of that woman's fear of Allāh ﷻ, she was saved and so was Kifl. That night, Kifl passed away and in the morning, the words, 'Allāh ﷻ has forgiven Kifl' were etched upon his door.'¹

Allāh ﷻ says,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

"Whoever fears Allāh, He brings forth a way out for him and provides him (with what he needs) from where he does not even imagine."²

Our youth should in particular keep control of their desires for there is a great force put on oneself by Shayṭān and one's own nafs (evil, carnal desires). Thus, a person should look to find every single possible way to avoid falling to sin. A person should marry and if they cannot, then they should control their nafs by fasting profusely.

Furthermore, one should keep their friendship with the pious, participate in the gatherings of the righteous and busy themselves with some worldly or religious matter; one should not remain inactive.

Imām az-Zuhrī ﷺ mentions that when a person does a sin, the pleasure of that sin lasts for only a moment but the disgrace that arises from the evil will be everlasting. He continues to say that the person who spends their day and night studying will find that their fatigue will soon end but they will most assuredly have gained something which will now stay with them forever.

¹ Yusūf ﷺ was a slave to the Minister of Egypt and his wife for much of his life.

² His name was Kifl.

¹ Tirmidhī

² Sūrah 65:3,4

For example, that person who exhausted himself by becoming a ḥāfiẓ of the Qur'ān or a doctor will find that after a few years, their exhaustion will end. However, they will have attained the great blessing of being a ḥāfiẓ or they will have earned the great capability of a professional doctor. Similarly, a person who busies himself in going out regularly, playing computer games, using their mobile phone constantly will find nothing but dishonour because they will have not acquired anything worthy of mention in their life.

Thus, it is important to keep some regard of the statement made by Imām az-Zuhri rah in order to take benefit from the most valuable years of our life (i.e. our youth). A poet has said,

“Give water to the crops, as now the river is flowing. O youth, do something with your lives for your youth is fleeting.”¹

It is also incredibly important to mention that Muslims are brothers to one another. Allāh swt says,

وَلَا تَرْتَابُوا فَتَشَلُّوا

“...and do not quarrel with each other, lest you should lose courage...”²

It is a concrete fact that blessing and prosperity is removed from that place where quarrelling occurs. When spouses are regularly bickering with one another, the house becomes a desolate place and likewise, when there is internal strife within a community or a nation, it becomes a source of destruction for that land. It is for this reason that Rasūlullāh swt said, “O slaves of Allāh, remain as brothers to one another.” Abū Hurairah rah relates that Rasūlullāh swt said, “Every Muslim’s life, wealth and dignity is sacred upon

another Muslim (i.e. A Muslim must not defile another in this regard).”¹ Similarly, Ibn Mas’ūd rah said, “To swear at a Muslim is an open sin and to fight him is disbelief.”² Furthermore, Abū Sa’īd al-Khudrī and Abu Huraira rah both state that Rasūlullāh swt said, “A Muslim is a brother to another Muslim, he does no wrong to him, neither does he leave his side (i.e. cut ties with him) and neither does he disgrace him. It is a sufficient amount of evil for a man that he belittles his Muslim brother.”³

It comes in one ḥadīth that the believers are like the bricks of a wall to one another as one gives strength to the other⁴. The Qur’ān states,

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَن تَحَدُّثُوا
بِأَكْلِ لَحْمِ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْتُم مِّن ذَكَرٍ وَأُنْثَى وَجَعَلَكُم
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O you who believe, no men should ever mock at other men. Maybe, the latter are better than the former. Nor should women (ever mock) at other women. Maybe, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. If anyone does not repent, then such people are the wrongdoers. O you who believe, abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allāh. Surely Allāh is Most-Relenting, Very-Merciful. O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allāh’s sight, is the one who is most pious of you. Surely Allāh is All-Knowing, All-Aware.”⁵

¹ Saḥīḥ Muslim

² Saḥīḥ Bukhārī

³ Musnad Aḥmad

⁴ Saḥīḥ Bukhārī

⁵ Sūrah 49:11-13

¹ i.e. The time to water one’s yield is when there is an abundance of water. If the harvester makes a lot of effort, the harvest will grow well. Similarly, one’s youth is when one should make the effort to change; if one really tries hard to change during this period, they will grow up to be a good person inshā Allāh.

² Sūrah 8:46

For example, that person who exhausted himself by becoming a ḥāfiẓ of the Qur'ān or a doctor will find that after a few years, their exhaustion will end. However, they will have attained the great blessing of being a ḥāfiẓ or they will have earned the great capability of a professional doctor. Similarly, a person who busies himself in going out regularly, playing computer games, using their mobile phone constantly will find nothing but dishonour because they will have not acquired anything worthy of mention in their life.

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another Muslim (i.e. A Muslim must not defile another in this regard).”¹ Similarly, Ibn Mas’ūd rahimahullah said, “To swear at a Muslim is an open sin and to fight him is disbelief.”² Furthermore, Abū Sa’id al-Khudrī and Abu Huraira rahimahullah both state that Rasūlullāh swt said, “A Muslim is a brother to another Muslim, he does no wrong to him, neither does he leave his side (i.e. cut ties with him) and neither does he disgrace him. It is a sufficient amount of evil for a man that he belittles his Muslim brother.”³

It comes in one ḥadīth that the believers are like the bricks of a wall to one another as one gives strength to the other⁴. The Qur’ān states,

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¹ i.e. The time to water one’s yield is when there is an abundance of water. If the harvester makes a lot of effort, the harvest will grow well. Similarly, one’s youth is when one should make the effort to change; if one really tries hard to change during this period, they will grow up to be a good person inshā Allāh.

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¹ Saḥiḥ Muslim

² Saḥiḥ Bukḥārī

³ Musnad Aḥmad

⁴ Saḥiḥ Bukḥārī

⁵ Sūrah 49:11-13

In another ḥadīth, Rasulūllāh ﷺ has said, "On the Day of Qiyāmah, Allāh ﷻ will not ask you in relation to your lineage. The noblest person in the eyes of Allāh will be he who was the most God-fearing."¹

Therefore, after having highlighted the above, it is appreciated that closeness to Allāh ﷻ is achieved through having reverential fear (Taqwā) of Him. On the contrary, spiritual ailments such as anger, arrogance, jealousy and enmity are all reasons which bring about quarrels and conflict. A person will be able to escape such clashes if they simply consider others better than them self, and pardon others for their mistakes. As a result, a person will find that when they are with others, characteristics of love and compassion will increase which will result in one's heart becoming happy and at peace.

Furthermore, it is important to turn our attention to an important matter that has emerged in our society; our young boys and girls are darting down a very dangerous path. Alcohol, drugs and other intoxicants are being consumed and sold without any reservation despite such substances being a source of destroying one's religious and worldly life. Rasulūllāh ﷺ has said, "Every such thing which intoxicates is forbidden."²

Utilising such substances is quite simply a massive sin; sometimes, our small, tender children get involved with drug dealers out of excitement and naivety and are then forced to go and sell drugs. Subsequently, they acquire large sums of Ḥarām money before they are of the age in which one can look after their money and be responsible. After having acquired such large sums of money, they further their wrongdoing (i.e. by spending their wealth in wrong places and buying forbidden things).

Similarly, when a person lives life in such a way where they do not concentrate on their studies, they have all but ruined their future. Abū Umāmah radī Allāhu 'anhū relates that Rasulūllāh ﷺ said, "Allāh ﷻ has made me a mercy for the world and a source of guidance for the entire universe. He has instructed me to wipe out the use of musical instruments, idol worship... and all the practices from the days of Ignorance. My Lord has taken an oath by His

holiness and said, 'Whomsoever takes a gulp of alcohol from amongst My slaves will be made to drink (the same amount) from the pus of the people of the Fire. And whomsoever from amongst My slaves refrains from drink out of fear of Me, I will let him drink from the Sacred Fountain of Jannah.'¹

Alcohol is the mother of all evils and the root of all sins. The one who drinks it will have their intelligence compromised and they will not be able to distinguish between right and wrong, nor will they understand what they are saying. Thereafter, when they return to their senses, they begin to regret what they have done but it is then too late – the damage has been done. Allāh ﷻ is incredibly Merciful upon His slaves and if alcohol was something beneficial, it would never have been prohibited. Rather, Allāh ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَبِهُونَ

"O you who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful. Satan wishes only to plant enmity and malice between you through wine and gambling, and to prevent you from the remembrance of Allāh and from Prayer. Would you, then, abstain?"²

Shayṭān is our enemy, his job is quite simply to spread enmity between us and thus, by rejecting him, we will find success in this life and the hereafter. It is hoped that Allāh ﷻ will count us from amongst His pious slaves.

In order to remind us of these matters, Maulānā Abdus Subhan (may Allāh ﷻ increase him in his rank) has written a book which appears to be light in weight but it is very heavy in benefit. One should take benefit from reading it. The author has also written a book prior to this which has been very beneficial for both male and female students. I pray that Allāh ﷻ grants this book acceptance. Āmīn.

27/06/2012

¹ Ibn Jarīr

² Mishkāṭul Maṣābīḥ

¹ Ibid

² Sūrah 5:90,91

صحبت صالح ترا صالح کند

صحبت طالح ترا طالح کند

کند بهم جنس با بهم جنس پرواز

کبوتر با کبوتر باز با باز

“The company of the good will make you good,
The company of the bad will make you bad.
Those who are of the same nature will fly off together,
Eagles soar with eagles, pigeons flutter with pigeons.”

Sheikh Jalāluddīn Rūmī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Good Company

I begin this book with a chapter about friendship; Rasūlullāh ﷺ said, “A man will follow the religion of his friend; so be careful as to who you make friends with.”²⁰

We’ve all had friends with whom we spent our childhood, attended primary school with and stuck with through secondary school and perhaps even college. A lot of the time, people change in college/university and as a result, friendships are broken and new friends are made. This is quite normal, as new friends are bound to be made in new places. The more popular a person becomes, the more friends he makes (he also gets more enemies)!

However, the group of friends we make from the time we hit puberty till the end of university really form who we are. They are the people who go through thick and thin with us. They are the people whom we phone late at night to empty out the sadness or the happiness of our hearts and they are the people who we share cheesy jokes with. As soon as we enter college/university, they

²⁰ Abū Dāwūd

are the first thing we think of and our hands immediately grab our phones in order to text them, "I'm here, where you at?" Quite simply, our friends know our private life more than anyone else. They may not know our private habits but they sure do know the details of our private life. By this, I mean to say that our family know our secret household habits (i.e. refusing to throw out the trash, leaving the bathroom floor wet, leaving the toilet seat down etc) but our friends are the ones who know what is going on in our minds (i.e. what we are worried about, what we are looking forward to).

Inevitably, when a person becomes so close to a group of people, his mind and thoughts coincide with theirs. What they seem to do and wish always appears to be acceptable no matter how insane it may be. We have been made in such a way that we are heavily impacted by those people who surround us.

Thereafter, people are of two types; some are leaders and others are followers.

By leaders, I am referring to those individuals who hold the strongest opinion within their social groups. For example, if they were to put an opinion forward in relation to an outing, the majority of their friends would adhere and listen.

On the contrary, there is what is known as the follower; this is in reference to that person who doesn't really hold any strong opinion within their social group. They just go with whatever is decided and rarely makes any fuss about the decision.

Having understood this, it is now important to understand the importance of maintaining good company in Islam. Rasūlullāh ﷺ said, "A man will follow the religion of his friend; so be careful as to who you make friends with." In this ḥadīth, Rasūlullāh ﷺ is highlighting towards the huge impact friends can have upon a person. Rasūlullāh ﷺ highlights that a man follows the religion of his friend. This means that a human being generally follows what his friend does; if he sees his friend as a person who neglects prayer, he generally will do the same. Take the example of a boy who goes to play football with his

friends; if at the time of prayer, nobody is bothered to pray, that young boy will ignore the call for prayer too. However strong a person's friend is in his religion, this will be reflected in oneself. Similarly, however weak a person's friend is in his religion, this too will be reflected in oneself. Having said that, this is a generalised approach, there are obviously a minority who are an exception to this.

Then in the ḥadīth Rasūlullāh ﷺ said, 'Be careful as to whom you befriend'. Why was Rasūlullāh ﷺ so worried about the friends we make? The answer is quite simply down to the impact they can have upon our religious beliefs which is central to our lives. If we befriend people who doubt Allāh ﷻ, they may bombard us with questions to which we do not have the answers and as a result, they will influence us to join their path. As a result, a person will take his friend to be knowledgeable and follow him all the way into the fire. Similarly, if a person has friends who are of a pious disposition, he will immediately feel strong within his beliefs for if he has any doubts, his friends will help him remove these feelings.

Furthermore, friends tend to dress similarly to one another. You will generally see people who have beards hanging out with each other in the Islamic Society prayer room. Similarly, the sisters who wear 'abāyah and ḥijāb all hang around together too. The reason to this is quite simply down to the fact that we have created classes amongst us; you will notice that in every college/university there is the 'IT group', 'the art group', 'the religious group', 'the Asian group', 'the Black group' and so on. If you look at the interests and appearance of each group, you will find them separate from each other but those who are actually part of the group, all look similar. There may be some differences but generally, they all look the same.

Thus, if a person wants to be pious, the best companionship they can gain is that of pious people. Imām Shāf'ī رحمه الله said, "There are three things that will increase you in your knowledge: (1) the gatherings of the scholars (2) the

gatherings of the pious (3) leaving that which does not concern you.”²¹ Therefore, if a person sits with a group of people who are pious, it becomes easy to be pious.

During my final year of university, I had a coursework to submit for one of my modules. Alḥamdulillāh, I completed my work well in advanced but there were some brothers (some of whom were practising and some of who weren't) who were doing a 'deadline day mission impossible'. I felt some compassion for them as I remembered being in tight situations myself only to be helped by brothers and so I stayed back in the library and ICT room to help them. There was a good amount of practising brothers in the room, and one brother who was not so practising. Whilst we were discussing the work, the time for prayer arrived and we all got up to go and pray. It was at this point that the non practising brother uttered some words that struck my heart; whilst in the elevator he said, "You know, normally, I would have said 'you guys go' and I would have stayed behind." I immediately realised that he was finding it easy to pray because he was with a congregation of brothers who found it easy to pray.

If you want to be pious, then hang around with the pious. A person who joins a group of complete nutters will act like one. Thus, it is established that keeping good friends contributes highly towards how pious a person will be.

The reason I have mentioned this at the beginning of this book is because many of the problems I have written about from here on can easily be remedied if a person keeps a good set of friends. However, we find it difficult to part from those people whom we have known for years despite them being terrible people and sinful Muslims. The reason why we can't change for the best is because the people whom we revolve our lives around quite simply won't let us. I know tons of individuals who have been ridiculed by their alleged 'mates' when they have chosen to take the path of the Prophet ﷺ. As a

²¹ Sharḥul Arba'in lil Ḥumaydī

result, they just stop practising altogether or if they do practise, they still end up doing dodgy things because they just can't part with bad company.

Thus, many friendships in our society are based upon sin and to be frank, 'if you start on the wrong foot, you are more than likely to finish on the wrong foot.'

If a person really wants to change, it is important that he ditches the wrong type of company. It may be hard at first; a person might really want to go and reminisce but if a person is damaging for you in your life as a Muslim, then quite frankly, you should not be with them. Allāh ﷻ highlights the state of those people who lived their lives with the wrong company on the day of Qiyāmah. He says,

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيِّنَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَتَوَلَّى لِيَتَنِي لَمْ أَخَذْ فَلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

"And (Be mindful of) the Day the wrongdoer will bite his hands saying, 'Would that I had taken a path along with the messenger! Woe to me! Would that I had not taken so-and-so for my friend! Indeed he led me astray from the advice after it had come to me.' And the Satan is man's betrayer."²²

We shouldn't wait for such a time to come but rather, we should rectify our friendships now so that on the day of Judgement we can be those people upon whom Allāh ﷻ has bestowed His favours. They are those from amongst the prophets, the truthful, the martyrs and the pious; Rasūlullāh ﷺ wasallam said, "You will be with those whom you love." Anas ؓ said, "Nothing made us more happy than the statement of the Prophet ﷺ, 'You will be with those

²² Sūrah 25:27-29

whom you love' for I love Rasūlullāh ﷺ, I love Abū Bakr, 'Umar and Uthmān
ﷺ and so I hope to be with them in the hereafter'.

Those people whom we unconditionally love should be people who will help
us straight into Jannah.

The underlying message here is that we must analyse our life and the people
within it; we must hold onto those who are doing good for us and take a step
back from those who aren't. This doesn't mean that you have to completely
cut off from them but rather, it just means that you should keep your distance.
It will be hard but Allāh ﷻ will reward you with better friends inshā' Allāh.

Some people find religious people annoying; however, if you listened to them
and acted upon what they say, you won't find them annoying but you will find
them as your best advisors. You'll be thanking them when your imān is
buzzing and your life is back on track. However, first, it requires you to
swallow the bitter pill.

May Allāh ﷻ give us the ability to make good friends. Āmīn. I remember
writing a poem about this issue and so I will put it here:

My best friend is always there for me,
He makes du'ā and Istighfār just for me.
He yells out 'Salām' when he sees me,
And will always smile as he embraces me.

My best friend always has time for me,
He will always ring and check up on me.
If I haven't spoken to him he will email me,
And if he hasn't seen me he will surely contact me.

My best friend always spends freely on me,
He does not think twice when feeding me.

When we are together he will look after me,
And when it's 'Īd he will buy gifts for me.

My best friend always prays in Jamā'ah with me,
He hasn't got time to take drugs with me.
He will always have a good influence on me,
He will never say anything bad about me.

My best friend is most dear to me.
I stay around him because it is good for me.
I make more du'ā for him than he does of me,
I care for him because he's a part of me...

"A man will follow the religion of his friend, so be careful as to whom you
make friends with."²³

²³ Abū Dāwūd

Dealing with Haters

Some people just love to hate. Honestly, they will hate on anything and everything just to bring happiness to their own heart. However, there are some poor souls who get severely distraught when they people are 'hating' on them. On that note, there are three things that I want to discuss in this chapter:

1. Why are you being 'hated' on?
2. How to deal with being 'hated' on?
3. What if you are the hater?

The reality is that everyone has a 'hater'. It is one of those things that no one can free themselves off; in fact, Imām Shāf'ī رحمہ اللہ used to say, "Whomsoever goes out in search of the happiness of the people will never find it." It does not matter how pious, how successful or how sincere a person is; there are always people who will dislike them for one reason or another. Sometimes their reason for hating is genuinely legitimate and in other situations, it is down to a spiritual illness within their own heart. These people have existed from long ago and they will continue to remain. Everyone has haters; there are people who hate on the Ṣaḥābah رضی اللہ عنہم, some who mention words of hate about Rasūlullāh ﷺ. In fact, they did not stop there; they even went to the extent of

channelling their hate towards Allāh ﷻ! If such high esteemed beings have received such hostility, then it is only inevitable that we too will receive it in some way or another. However, in order to deal with such 'haters', we first have to answer the aforementioned questions:

1. Why are you being hated on?

Some people complain that they have so many 'haters' and people who despise them but they aren't exactly doing themselves favours with the way they behave in public. Some individuals behave in such a foul manner to others that they quite simply make themselves a target of hate! Nobody likes people who are arrogant, full of themselves, malicious etc. Of course there is going to be some dislike!

If you don't want so many people hating you then change yourself; their reasons for disliking you are justified. There is nothing wrong with them; they are just reacting naturally towards something that everyone hates.

On the other hand, some people are hated due to their success and for them there is sympathy. When a person becomes successful in some way, there will be many people who will be ready to try bringing that person down. Sometimes people burn up, they just can't take it in their heart that someone else is more successful than they are. This truly is an ailment of the heart and it is something that needs to be rectified.

I am aware of brothers whose stomachs churn with disgust simply by hearing of the successful doings of other people within the community. This characteristic is something which should not exist within the Muslims but sadly, it does.

For those who find themselves within this situation (of being successful); all I can say is to keep going, continue with your work and try to keep a low profile. Once again, those who want to hate will continue to hate. If a person

looks at the fire and sees that it only burns; he will miss out on the fact that it brightens up a darkened room, that it shines and that it brings warmth. Similarly, if a person hates you due to some reason stemming from your success, he is missing out on all the other reasons to love you.

At this juncture, I remember a story my most beloved and esteemed ustādh, Sheikḥul Ḥadīth Maulānā Yūsuf Kotī (may Allāh ﷻ protect him and keep his shadow over us) related to us during our *Bukḥarī* lessons in our final year. He said,

“There was once a man who wanted to teach his son an important lesson in life. They both sat on a donkey and began a journey together. When they got to a town, the people therein began to mock them and say, ‘Woe unto them! How oppressive they are! The donkey can only take the weight of one person and they are both sitting upon it!’ The father looked towards his son and said, ‘Do you hear what they are saying? What should we do?’ The son responded, ‘It is okay father, you can sit on the donkey and I will walk by its side.’ They then continued their journey until they came to another town where once again the people began to mock them. They said, ‘What a foul father! He makes his son walk and he sits on the horse as if it were his throne!’ The father looked towards his son once more and said, ‘Do you hear what they are saying? What should we do?’ The son replied, ‘I will sit on the horse and you should walk by its side’. They then continued their journey to yet another town where the people once again criticised them. They said, ‘Oh look at this boy! He sits on the donkey like a king while his father is walking! Woe unto him! Woe unto him!’ The father then looked at his son and said, ‘There is only one scenario left.’ They both began to walk side by side with the donkey and neither one of them sat upon it! They then came to another community who absolutely slaughtered them with criticism. They mocked, ‘Look at these complete and utter fools! They have a donkey and they are not even using it!!’ The father then turned to his son and said, ‘This is the lesson I wanted to teach you. No

matter what you do, people will never be pleased. If you please one person, you will displease another.”

After concluding this story, our dear Maulānā said, “Nobody will ever be pleased with you so don’t seek their pleasure. Seek Allāh’s ﷻ pleasure and keep doing what you have to do! Nobody will ever be satisfied with you but if Allāh ﷻ is happy and pleased with you, then what do you have to worry about what other people are saying?”

This truly is beautiful advice; if you know what you are doing is correct, there is no need for you to worry about what others may think, say or do.

The second question that I mentioned was;

How to deal with being ‘hated’ on?

Firstly, it is important not to take such people seriously. Let their speech go in one ear and come out of the other. This can be hard as nobody likes being told bad things about themselves. Nevertheless, it is important to keep the heart clean for if malice and anger is stored therein, negative traits can surface within you. So if you hear anything, then just ignore it. In fact, Sheikḥul Ḥadīth, Maulānā Zakariyya ﷻ mentioned some priceless advice during the *I’tikāf* of Ramaḍān 1395 AH. Under the topic of ‘*How should one behave towards one who criticizes others?*’

He said, “O, my dear ones, I would like to put a point forward in relation to those criticisms which have been heard about me. Please, do inform me about them. In reality, those who criticise are well-wishers for a man (because they divert his attention towards his own mistakes). After hearing criticisms, a man should ponder over the objections which he hears (about himself). How truthful is this. When criticisms are made with sincerity, then it feels good, in such an instance one should make a rectification of this fault. And if this

criticism is incorrect, then he should make shukr (thanks) to Allāh ﷻ (that it is Allāh's ﷻ favor upon him that this fault is not within him). The point of discussion here is that one should not get angry upon criticism. In fact, become happy at that person who criticises me, because I do not have any good deeds and this poor soul is passing over his good actions to me as a result of his incorrect criticisms and backbiting. This will come in benefit for me on that day when I will be empty-handed.

I have said to this Muftī ṣaḥīb²⁴ many times that whatever is said about me is incorrect, immediately check it (i.e. see if it exists within me), but he has not accepted this statement of mine.”²⁵

Such was the piety of Sheikhul Ḥadīth Maulānā Zakariyya ﷻ, that he would feel the need to see whether he was in fact to blame despite leading a life of piety. At the end of the day, the one who backbites other people is in reality giving away his good deeds away to that person. Thus, at the end of the day it is only a lose-lose situation for the hater.

A sister recently sent a question in, perhaps this will also be beneficial to place here:

Question:

I have a question, I pray you can answer it for me, inshā' Allāh.

I have a friend who is a practising sister, recently she has started going aalimah classes and Alhamdulillah gaining more and more knowledge, but I have felt that she looks down at me because every time I am with her she will pick out so many of my faults, not even major faults but minor per-

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²⁵ Malfūzāt Haḍrat Sheikh ﷻ

things, and she doesn't just tell me them, she lectures me on them, mocks me and says it in a hurtful way as if I don't have any Islamic knowledge whatsoever even when she clearly knows I have been raised and brought up on Islam and I am already aware of what she is telling me, I know am not perfect, but she hurts me very much and makes me feel very low, it's almost as if she digs for my faults just to tell me them and put me down. I have tried to tell her but it resulted in an argument where she accused me for being arrogant and rejecting the truth. I realised that there's no winning either way she will always hold the thought that she's right and am wrong. I no longer want any contact with her, but I have read in a hadeeth that it's not permissible to cut ties with your brother/sister for more than 3 days, but I also understand there are a few reasons where it is permissible to cut ties with a brother/sister. My question is this, is my reason for cutting ties with her acceptable? jazakAllaah Khair

Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Jazāk Allāh for your question; your situation is truly a sensitive one and requires much deliberation and thought. Unfortunately, it is a sad reality that many people become arrogant with knowledge when they first acquire it. I feel that your friend is going through a period where she has acquired a little knowledge and feels that she knows better than most. Having said that, this type of behaviour is quite common from students during their early years of study; they generally just need somebody to constantly bring them down to reality. In our Dārul 'Ulūm, our asātidha/teachers would give us constant reality checks to stop us from feeling big with knowledge. Your friend is just going through a phase as she is tasting such knowledge that many people do not taste during their entire life. Thus, she is perhaps getting a bit too excited with it and thus, her emotion to act upon her knowledge may be straining on your friendship. Humility must come with knowledge and patience must come with friendship. Rasūlullāh ﷺ would not highlight people's mistakes in front of them, rather he would kindly tell them with words of softness.

Having understood this, it would not be just to completely cut off your relationship with her. I know how you feel, nobody enjoys being criticised; rather, it is quite hurtful and resentment lingers within the heart. However, she still is your Muslim sister at the end of the day and thus it is not

criticism is incorrect, then he should make shukr (thanks) to Allāh ﷻ (that it is Allāh's ﷻ favor upon him that this fault is not within him). The point of discussion here is that one should not get angry upon criticism. In fact, I become happy at that person who criticises me, because I do not have any good deeds and this poor soul is passing over his good actions to me as a result of his incorrect criticisms and backbiting. This will come in benefit for me on that day when I will be empty-handed.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Jazāk Allāh for your question; your situation is truly a sensitive one and requires much deliberation and thought. Unfortunately, it is a sad reality that many people become arrogant with knowledge when they first acquire it. I feel that your friend is going through a period where she has acquired a little knowledge and feels that she knows better than most. Having said that, this type of behaviour is quite common from students during their early years of study; they generally just need somebody to constantly bring them down to reality. In our Dārul 'Ulūm, our asātidha/teachers would give us constant reality checks to stop us from feeling big with knowledge. Your friend is just going through a phase as she is tasting such knowledge that many people do not taste during their entire life. Thus, she is perhaps getting a bit too excited with it and thus, her emotion to act upon her knowledge may be straining on your friendship. Humility must come with knowledge and patience must come with friendship. Rasūlullāh ﷺ would not highlight people's mistakes in front of them, rather he would kindly tell them with words of softness.

Having understood this, it would not be just to completely cut off your relationship with her. I know how you feel, nobody enjoys being criticised; rather, it is quite hurtful and resentment lingers within the heart. However, she still is your Muslim sister at the end of the day and thus it is not

permissible to cut ties off with her. Let her waffle with whatever she wants to say and just keep saying, 'ji ji'. My beloved teacher, Sheikh Abdur Rahim (may Allāh ﷻ protect him and keep his shadow over us) once said, "You don't have to have heart to hearts with every single person!" So don't get into situations where you are having deep, emotionally driven conversations with her. Just show good manners to her and keep your life to yourself. However, if you feel that life is completely unbearable as she is constantly hurting your feelings, then simply limit contact. She is going through the phase of hoarding knowledge; soon she will learn to be wise with it and humble with it too inshā' Allāh. You have to be very patient as a friend and just remain silent, Allāh ﷻ will double your reward.

One reward for being patient and another reward for not retaliating. As Allāh ﷻ says, "Hold to forgiveness, command the good and turn away from the ignorant."

Likewise, in another verse, Allāh ﷻ says, "...Those who suppress their anger, and those who pardon people; indeed, Allāh loves those who do good."

'Alī ﷺ had a slave girl who dropped a pot on his head. He became angry and his slave girl recited, "...Those who suppress their anger." 'Alī ﷺ said, "Ok, I have calmed down." Then she recited, "...And those who pardon people..." He said, "Ok, I have forgiven you." She then recited, "...Indeed, Allāh loves those who do good." So 'Alī ﷺ said, "Go, for you are now free for the pleasure of Allāh ﷻ."

Perhaps it may be beneficial for you to adopt the same principle. Just listen to her chatter but let it go in one ear and out of the other. But do also be mindful to your own faults and constantly try to rectify yourself if you find some problem within yourself. We all know our faults deep down inside, so make some effort inshā' Allāh.

I pray that Allāh ﷻ resolves your matter in the best possible way and increases love between you and your friend. Āmīn.

Finally, there is one question that remains:

What if you are the hater?!

If this is the situation then it is incredibly important that you purify your heart immediately and take out such feelings of malice and rancour. When a person hates another to such a degree, his heart begins to harbour really foul attributes. He feels the need to constantly make rude comments, envy others and be angry. Sometimes, people go on to the extent of wishing others to rot to death and curse them.

The basis of all this is largely envy. Sheikh Ashraf 'Alī Thānwī ﷻ has given a really nice remedy (to be acted upon for 3 weeks at least) to a person who complained of suffering from this destructive spiritual malady:

1. Dua to be made on behalf of the object of jealousy at least once daily
2. Praising him verbally amongst one's associates
3. To occasionally invite him home for a meal
4. Occasionally to bless him with a gift
5. Meeting him before departing on a journey and bringing him a gift upon the return.

After three weeks of applying this remedy, he wrote back stating that half of his illness had disappeared. He was asked to continue for another three weeks. This time his reply was that all feelings of hatred and malice had changed to love and compassion. Undoubtedly, the remedy is bitter, but the peace of mind and happiness that is acquired through meticulous application of this bitter remedy is unsurpassable and incomparable to the continuous heartache and destruction that was experienced hitherto.

Special advice to students of knowledge and practising brothers/sisters

One thing which is really worth mentioning is the levels of envy and hate a person who is religious can feel for another. This is seen heavily amongst students of knowledge and those who are practising.

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I have seen brothers who are well learned in Qur'ān & Ḥadīth, who are punctual on their prayers and of a pious disposition absolutely slate others who are similar to them. There are many 'haters' amongst the religious crowd and this hate can have an extremely heavy impact on one's life as it is a type of hate which is nurtured within the heart and hidden from the people.

When a student of knowledge sees another who is similar to him in his appearance and ability; or that people are more inclined towards the other student, sometimes bitter feelings can enter one's heart. Take the example of a person who is giving talks regularly and is the talk of the town; then another person comes in and starts doing talks and religious gatherings etc. As a result, people are more inclined to the new gatherings and thus leave the old one. At times, this can bring a lot of hate in someone's heart. The reality is, man does not like competition and if anyone tries to challenge him, he feels the need to despise.

Similar is the case with practising people; sometimes bitter feelings can emanate between two people because one may be jealous of the other.

One thing that we must realise is that we are not here to worry about what someone else is doing; we must continue doing our own good deeds and hope that Allāh ﷻ accepts us. If another person is also doing something good and more than we are doing, then we should be happy because his purpose is the same purpose we have and that is to serve the *Dīn*. I always tell the students in our Dārul 'Ulūm that our purpose is not to compete with anyone else; we all have the same motive - If I was to send two students into the other room with the instruction, 'Polish the floor till it is clean' they both will go in there but neither of the two will try polishing harder. In fact, if one did start polishing harder, the other student would not object to it. The reason is because their goal is the same; as long as the floor is clean, both students will be happy and the objective will be completed.

Similar is the case when serving the *Dīn*, we all want the pleasure of Allāh ﷻ so if someone else is striving harder to get it, we should not hate them but rather we should support them and be happy for them. On the other hand, you may find that you are the object of hate because perhaps you are doing more than anyone else. When a person hates you, many a time they don't need to say it, you can feel it in the way they talk. So leave such people and continue to do what you are doing. If you are elevated in the sight of Allāh ﷻ then what is there to worry about the sight of people? They will continue looking at you as you rise in your rank. So quite simply ignore their hate and do not constantly seek to appease them because they will never be satisfied; even if they themselves are allegedly of '*Dīnī*' colours.

Quite simply, 'goli maaro bhai' (fire a bullet to the world) and forget them.

Loving Someone You Can't Be With

One thing that really depresses the heart is when a person really likes another but can't be with them due to some reason. This is unbelievably common and I have had to help many people who find themselves in this situation. Many are suffering and are spending constant nights thinking because they can't seem to find a way to acquire the beloved. The reasons as to why these things happen are vast. Sometimes two people really like each other but cannot be together because their parents' will not allow it, others like a person but that person likes someone. Sometimes, a person really likes another but they are married or engaged. Whatever the reason, the underlying point is that sometimes our hearts are attracted to people with whom we simply can't be.

This problem is excruciating; a person sees the object of desire and knows that they may be able to acquire them to some degree but is at a loss because their hands are tied. The question is, 'how does a person get to such a state where they find themselves in this situation?'

It revolves around how much you interact with a person; if you are spending each night on the phone talking to your beloved, sooner or later, they will be the centre of your life. A person who doesn't have credit to text or call will

find another way to get in contact. It is bizarre! I have seen brothers regularly trying to borrow other people's phones just because they want to get one text out to the girl they are attracted to. Similarly, when a person is constantly communicating through instant messaging services or email, one naturally begins to open up and bond with the other gender. Even religious people can be troubled by this. Sometimes, a person doesn't need to be in a relationship to feel this pull. If a person is regularly speaking to someone whom he clicks with, there will naturally be chemistry. Take the example of a religious boy and girl who are of the same age, the same intellectual level and the same social group; if they begin to talk and open up to each other, they will get on like a house on fire! Similar is the case with a boy and girl who are into the same movies, music etc. If they start talking, they will get on really, really well.

Thus, when two people get on really well, there is bound to be feelings involved somewhere. It may be the case that the feelings felt are mutual but both parties are scared to say anything in order to avoid any awkwardness. Similarly, the feelings might only be from one side and not reciprocated from the other.

What I have described up to this point shows a relationship when it is at its rosiest. However, things take a turn for the worst when some barrier prevents the two 'lovers' from uniting. This is the next part that I wish to discuss.

A person knows when they have 'lost out', they don't need anyone to tell them. It is that gut wrenching feeling in the stomach which makes one feel hopeless and this is usually felt when a person is told that they can't be with the subject of their desire. It is really common to see youngsters who really like each other depressed because their parents' have refused them permission to marry due to one party being of a different culture. Whatever the reason may be, the bottom line is that the two intending to get married quite simply can't. When this happens, incredible pain is felt.

Another common scenario is when a person really clicks with another but they mutually understand that they cannot be together. Thus, neither of the two pursue the matter further, they just suffer in silence.

What is the remedy of getting over this state of mind?

The reality is that this is something that is incredibly hard to put away. The heart knows what it wants and it always yearns and inclines towards it. When a person clicks with another and produces a friendship which is almost 'fairytale' like, it is really difficult to break away from it. However, it may be hard but it is not impossible. It requires a person to make a solid intention and thereafter stick to this through ease and hardship.

Firstly, one must make a solid intention to lock off (cut off) the person they can't be with. (This is not the hardest thing to do; the difficult part of this remedy is coming!) Sometimes, this can be hard for people, especially if there are unanswered questions and tears between the two. I know a person who spent an entire hour trying to split from his girlfriend but couldn't because she kept saying things that made him melt. She brought on the waterworks and cried till she was blubbering! In the end, the boy couldn't take it and they gave it a second go... only to call an end to their romance a couple of months later when there was severe strain on the relationship. Thus, if a person is going to lock off, it requires a firm, stalwart conviction. Delete the numbers and avoid any means of contact whether it be online or in class. Once this is done, one must prepare themselves for the next hardship in this rollercoaster.

Having deleted the numbers and avoided contact, one will find that their mind is constantly revolving around their beloved. They will often think, 'I wonder what she's doing?' 'Where is he going today?' 'If I bump into him today, I'll smile and see if he does anything!' Similarly, there will be a huge desire within one to contact their beloved but one must fight it. There are many who give in to their craving and try finding another solution. The reality is, there isn't! I know people who go around in circles because they don't know when

to call it a day. **You must accept the fact that marriage is just not going to happen.** There are some who get lucky but the majority of people don't, this is just how life is. Some people force the issue when they know they shouldn't and end up hurting their parents', family and friends.

The most important and hardest thing to do in this situation is to keep steadfast. There will be days where a person will feel so strong in regards to their faith that nothing will be able to hurt them. Similarly, one will inevitably find days where they feel so low and depressed, all they will be able to think about will be their beloved. It is important not to be deceived with oneself during the period when one is feeling invincible. Many people get brave and they convince themselves that they no longer need the boy or girl that they wanted to marry. As a result, they begin to run their mouth and say things like "I'm over them". It is incredibly important to be humble at such times and not to fill oneself with pride, for when the next 'depression session' starts, one will be hit for a six just by the thoughts of 'her dark brown hair and rosy red cheeks.' Similarly, girls should not become arrogant with this feeling of dominance because there may be a day to come where they regularly read old text messages and view old instant messenger conversations. Let me be clear, I am not saying that one should not be optimistic; rather, one should but they should also be down to earth. If a person was constantly talking to the other gender over a period of 2-3 years, they may not be able to remove them from their hearts over night. Thus, humility is central to success; one should simply think, 'Okay! Things are going good so far, I pray that Allāh ﷻ will make it easier!'

Once a man wrote to Sheikh ul Ḥadīth Maulānā Muḥammad Zakariyya ﷺ during the month of Ramaḍān; he told Maulānā Muḥammad Zakariyya ﷺ of how strong he is feeling now that Shayṭān is locked up. In fact, he went on to say, "I feel so strong in my faith that I now feel like telling Shayṭān, 'Come on them! Give me the best you've got!'" Sheikh ul Ḥadīth Maulānā Muḥammad

Zakariyya ﷺ said something really deep. He said, “Arei bhai (Oh brother)! It is not wise to throw little pebbles at a tiger when it is asleep!”

Similarly, you will have days where you feel strong but don't let this deceive you from reality. Thus, it is important to remain strong during this time and remember, this is best done by sharing your woes with a good, pious friend who will help you. It comes in one ḥadīth, “The believers are like the bricks of a wall to one another, one strengthens the other.”²⁶ Therefore, if you have a pious friend with you, they won't leave you in the lurch and let you fend for yourself. They will constantly remind you of what you should be doing. I know of one poor boy, he really liked a girl and told his friend. His friend didn't really care about the negative consequences that would entail a relationship and said, “Go for it!” In fact, this poor boy was the same boy I spoke about earlier on whose relationship eventually came to stressful end.

Another important point is that one should regularly visit and speak with a scholar. Find a scholar whom you can bond with and then explain your problems to them. It is not as if they are going to stand up in the mosque and expose your life on the microphone! The scholars will give you the best of advice and they will also make du'ā for your safety. Therefore, get in touch with a scholar you get on with. I have spoken about this in detail in the last chapter of the last book so I won't delve into this any further here.

Finally, one must make du'ā to Allāh ﷻ for themselves. You may be at this point in your life where you feel extremely upset and hopeless but remember, **you must turn to Allāh ﷻ**. Allāh ﷻ says in the Qur'ān,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“Whoever fears Allāh, He brings forth a way out for him, and provides

him (with what he needs) from where he does not even imagine. And whoever places his trust in Allāh, He is sufficient for him. Surely Allāh is to accomplish His purpose. Allāh has set a measure for everything.”²⁷

You may not see it just yet but there is a hidden wisdom in the way Allāh ﷻ works. He has a plan for every single person; you may be upset because you can't get married to the person you like but maybe Allāh ﷻ intends for you to have a partner far better who will make you the happiest person in the world.

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“It could be that you dislike something, when it is good for you; and it could be that you like something when it is bad for you. Allāh knows, and you do not know.”²⁸

We simply do not know what our future holds and a core part of our belief is to trust Allāh ﷻ in our matters. There are countless places in the Qur'ān and the ḥadīth which highlight this. Thus, we should seek His assistance and He will most assuredly help. When you make du'ā, empty out the sadness of your heart and ask Him for what is best, for it may not be the beloved.

Final advice to those who are stuck

If you still can't stop thinking about the beloved, then just be strong in silence. There is hope that Allāh ﷻ will reward you even in that. Some people are in love with others who are married or engaged; question yourself as to what you want? There are some people who will destroy marriages and engagements so that they can attain their beloved but it will in effect cause hate as opposed to love. Therefore, just remain silent and pray; then when you find your life partner, you will most assuredly find someone who beats the rest inshā' Allāh! And if you do make du'ā for your beloved, then make du'ā for their happiness

²⁷ Sūrah 65:2,3

²⁸ Sūrah 2:216

²⁶ Ṣaḥīḥ Bukhārī

and success. If you do this, you truly will be a person of fortitude and excellence in the Court of Allāh ﷻ.

If you feel that you are getting close to someone whom you know is forbidden for you; lock off immediately. You'll save yourself months of sadness inshā' Allāh.

May Allāh ﷻ grant us the ability to protect our hearts. Āmīn.

Linkages & Secrecy

In the previous book, I mentioned much about secret relationships and zinā. However, I forgot something which is quite important and that is in relation to 'linkages'. When a person is in a relationship with another person, it is natural for them both to want to meet each other and spend 'quality time' with one another. This may occur for a variety reasons. Sometimes, people are in different colleges/universities and thus they need time to meet each other and bond. Others are such, that they don't want anybody finding out about their relationship so they meet up, in a trashy alley way. Some become brave and go far away from home so they can go to the cinema together but quite simply, the main reason to 'link' is so that the couple can spend time and bond with each other.

However, the majority of people who are busy in 'linking' each other are nearly always caught in some way or another. Allāh ﷻ mentions time and again in the Qur'ān, 'The wrong doers will not be successful'. It is a principle that we must bear in mind; if we are committing a wrong which is against the essence of Islam, we will surely be caught out sooner or later if we do not change our ways.

When a person does a sin in private, Allāh ﷻ keeps a cover over him so that he is not exposed. Allāh ﷻ quite simply is protecting this person's dignity and it is hoped that this person, who know what he is doing is wrong, will rectify himself. However, when a person partakes in a sin with another person, sooner or later, he will be exposed.

Nevertheless, Allāh's ﷻ mercy is such that before Allāh ﷻ punishes and disgraces a slave, He gives them warnings to caution them so that they may return to the right path. My dear and beloved Sheikh Siddiq Hikmatullah (May Allāh ﷻ protect him) once said to me, "Sometimes, there comes a slap from the court of Allāh ﷻ to bring a person back on to the correct path."

Example: Dolat Ali Khan and Sheela are in a relationship with one another and are not shy from being intimate. The people from the college they attend know about their relationship as the two are not people who have any shame. Meanwhile, Sheela has a brother called Barkat who is really protective of her and it is quite evident that he would not approve of Dolat Ali Khan. One day, Sheela leaves her mobile phone unlocked and Barkat checks her messages only to find a message from 'DK x' which reads, "Hey, let's link today... I want to take you to the cinema xxx". Barkat goes loopy and begins shouting all over the house! Sheela lies and says that 'DK x' is her best friend who is a female. After much convincing, Barkat finally believes her and lets the situation go. Sheela then, texts Dolat and tells him everything that has happened. They both make an intention to be more cautious in future. Meanwhile, Dolat begins to living in fear as he knows he will absolutely be pulverised by Barkat. After sometime, Dolat and Sheela are seen together again, and Barkat is told of his sister's shenanigans by people who attend the college. As a result, Barkat takes a metal spanner and leaves the house...

The above is a classic example; it is unbelievable how common this situation actually is, although perhaps with slightly different details. As I highlighted before, 'those who do wrong will never be successful'. Sooner or later, the story will come out. Allāh ﷻ gives time for a person to change; He constantly gives warnings and it is desired that a person recognises these warnings and thus changes oneself. However, when a person refuses to change and continues to sin despite having 'close calls', then the punishment will come down upon this person like a ton of bricks. They will be disgraced in the eyes of the community and their life will be shattered.

In the above example, Sheela had a warning when her brother had seen the text message on her phone. Had she been prudent, she could've saved herself from Barkat's rage by cutting of her relationship with Dolat. If she had done this, she would have freed herself from living a guilty life. Thereafter she lied but was eventually caught anyway. As a result, Barkat wants to 'fix' Dolat with his spanner!

There are many lessons for us to take from this; such linkages can be the cause of great problems for those involved. First and foremost, the majority of people who 'link' one another are doing it secretly and behind their parent's/carer's backs. Therefore, from the beginning of this act, there is huge fear in the heart that 'what if my dad finds out?!'

Secondly, there is a constant need to lie. If a person is caught, he will immediately lie in order to cover up their steps. They will twist and turn his words to save themselves from further torment.

Thirdly, there is a possibility of having a strained relationship with one's own family. Many people complain that they don't get on with their family and that their family don't understand them. This is all down to distrust and hiding things from one's own family. When a person indulges in these relationships, one becomes extremely secretive. They become extremely worried about

where their mobile phone is. I have seen people who have a panic attack if they have misplaced their phone! This is because they fear somebody will access it and find out all sorts of 'revelations'. Furthermore, a person refuses to spend time with his family because he is glued on to the computer. He wants to spend hours online talking to his partner and if anyone tries taking him away from her, they become enemy number one. As a result, one's family begin to get annoyed and arguments become rife. The same happens with sisters.

Finally, a person can earn the 'disgrace' of the entire community, including his loved ones. I have heard many stories of young Muslims who have gone out in secret only to come back with their sin being exposed.

Remember, it does not matter how cautious you be; if you are doing something wrong with another person, you will be caught one day. Some people feel that they can manipulate situations in order to clean up their footsteps and thus absolve themselves from any blame. However, Allāh ﷻ is Allāh ﷻ. The people plot but Allāh's ﷻ plot is always stronger and thus the avenues for being caught are too vast. Sooner or later, it will all come to a disgraceful end.

Therefore, do not let it get that far. Why do you want to be disgraced and hurt in such a way? My beloved teacher, Sheikhul Ḥadīth Maulānā Yūsuf Kofī (may Allāh ﷻ protect him and keep his shadow over us) once mentioned the statement of Imām az-Zuhrī ﷺ. Imām az-Zuhrī ﷺ said, "Do not let one moment of lustful passion disgrace you for eternity". Whilst commenting on this, Maulānā Yūsuf said, "Allāh ﷻ loves two things; chastity and purity. When a person has these two things within him, Allāh ﷻ protects him and rewards him abundantly. Just look at the Prophet Yūsuf ﷺ, he protected himself and his chastity in that one moment where he was approached by

Zuleikhā; this was so beloved to Allāh ﷻ that He made Yūsuf ﷺ a king and rewarded him with many bounties. On the contrary, when a person has a moment of lust in his life, where he commits acts which do not befit a Muslim, he may then spend his entire life in disgrace. As soon as people know of his wrongdoing, they will slate him and disgrace him. Thereafter, even if he becomes pious; he will always be known as the one who once committed such and such act."

Thus, take care of your dignity for once it is gone, it is incredibly hard to get back. Have some worry in relation to yourself and be prudent in the way you conduct yourself. Remember, a person who lives life in the manner described in this chapter will always find his life free from peace.

The main remedy here is to quite simply break away from the one you would link. See the chapter of 'Breaking Up & the Sadness That Follows' in part one of 'When Desire Takes Over'. It deals with the matter of breaking up in detail.

May Allāh ﷻ give us the ability to rectify ourselves. Āmīn.

Being A Suspicious Character

The word 'ẓann' means 'to suspect, to accuse (of), to make an assumption, to be suspicious'. This is something we see so rife on a daily basis. Our hearts have become so darkened and hateful that everybody is fixed upon making nasty assumptions about others. We begin to act like a detective and try to find every possible secret and faults in others.

The Prophet ﷺ has spoken at length about this and there are many chapters in the books of aḥādīth that speak of suspicion. The Prophet ﷺ said,

“Keep yourself away from suspicion for it is the worst of false things. Do not pry into the affairs of other people. Do not compete with one another (to gain worldly possessions and hurt one another in the process). Do not turn your backs to fellow men. Do not be jealous of other people and do not despise anyone. But, live as slaves of Allāh, one brother to another brother.”²⁹

These words of Rasūlullāh ﷺ must be taken into deep consideration. Many people are fixated with keeping the worst views about everybody else. There are many people in society who love to take a 'pop' at others in order to knock

²⁹ Ṣaḥīḥ Bukḥārī

the self esteem out of them. These people are fools of the highest order. Some people are such that they cannot take another person surpassing them in affairs of religion and thus vilify them in order to taint the reputation of a person. Some people have these type of characteristics and it is something very worrying to keep in ones heart. It can destroy people's lives and the life of the one who bears it in his heart.

‘Abdullāh ﷺ used to say,

“When theft is committed of a person's possession, he goes on assuming and presuming (so much) that he surpasses the thief himself”³⁰

Meaning, one begins to think about all the possible thieves and in doing so, a person applies his suspicion to people who are not even in the wrong! Instead of being intent on one thief, he creates many possible thieves and wrongdoers in his mind. Accordingly, his sins exceed the sin of the real thief due to his suspicion on so many people - about which the Prophet ﷺ clearly said, “Avoid suspicion.”

It is truly a lowly characteristic to possess. We should regularly check our hearts and keep them free for this. How can we check our hearts? The next time we are in a situation that perhaps warrants our thoughts of a person, we should immediately turn away from all negativity and entertain positive thoughts. Rumours are spread by bad people saying bad things. Avoid yourself from being like this, even if it is done to you. ‘Ā’ishah ﷺ said,

“The Prophet ﷺ was not rude, nor did he pretend to be rude. Nor did he shout in the market places. He did not repay evil with evil, rather, he forgave and overlooked.”³¹

These are the characteristics that we must place into our life. Always think the best of people, no matter what they have allegedly done. Even if people around you are maintaining such views, you do not need to keep them too.

³⁰ Al-Adabul Mufrad

³¹ Ibid

Rather, you can be the person that thinks the best about people and in return, Allāh ﷻ will think best of you. Unfortunately, there are many dim-witted fools who like to force their nasty opinions down the throats of others. We must all look to the good in people.

Allāh ﷻ give us all the ability to act on what has been said. Āmīn.

Reading Too Hard In between Lines

This is a topic that I have been wishing to write for a while. There is an illness that many people have which involves reading too much into a situation or as the proverb is, 'reading too hard in between the lines'. This proverb quite simply means that a person looks into a matter so thoroughly that his own mind concocts an entire 'conspiracy' against himself. A person reads so hard into things that they place negative ideas into words that were never meant to be offensive! Let me give you an example:

Bilqīs has got a new blue ḥijāb. A sister by the name of Bulbuli, who knows her, sees this ḥijāb and merely exclaims, "It is a nice ḥijāb but I would not wear it." Bilqīs immediately sends her mind into overdrive and thinks of all possibilities as to why this comment has been made. She will now go through all the scenarios and will draw up a conclusion that will immediately put Bulbuli in the wrong. Poor Bulbuli was only saying this because she does not like the colour blue but now Bilqīs will keep thinking this is because Bulbuli has something against her style and clothing. Like this, she will hold some resentment in her heart towards Bulbuli.

This is a very bad ailment that is prevalent in many people today. Many people aren't allowed to breathe because there are others in the community

who will instantly mention on every given occasion, "It seems that you are hinting something".

However, some people are of an extremely pious nature and their humility is such that whenever a word of caution is said with regards to dīn, they immediately feel that it is to do with them. These people are not mischief makers, they are people who have reached such a high level of spirituality that people like myself could only wish for. The example of these people can be seen in the following passage:

Bilqīs and Bulbuli walk past a group of people who are dropping litter. Bilqīs says, "It is very bad when people drop litter." Bulbuli has so much fear of Allāh ﷻ that she immediately thinks about whether she has dropped anything that day. Though this comment was not targeted for her, she instantly reacts to it because of her worry and fear of Allāh ﷻ.

This is an excellent trait to have.

Then there are other people who perhaps may be guilty and whenever something is mentioned, they feel that it is instantly applicable to them and that people are having a dig at them and as a result, they become extremely rude and defensive. These are people who think the world revolves around them and this is a very bad trait to have. It leads one to being arrogant and thinking that he is superior and that his mere existence is continuously on the minds of others, when in reality he is a mere dot. The example of this person is as follows:

Bilqīs and Bulbuli are sitting with their friend Shelpi. Shelpi had recently smoked a ciggie but this was in secret and nobody knew. Bilqīs and Bulbuli are having a nice Islamic discussion with regards to how foul smoking is. Shelpi overhears this and instantly feels that her two friends are ganging up on her and found out somehow. She begins to think about all the possible avenues for them finding out. She retraces her steps to where she had smoked and is now analysing whether it was possible for anyone to see her. She then thinks some more and comes to the conclusion that while she had gone into the toilet, Bilqīs and Bulbuli searched her bag to find these cigarettes. As a

result of this, she gets angry and begins to resent her two friends immensely. Her heart becomes a vessel of hatred and whenever she thinks about those two, her stomach boils with feelings of betrayal. Of course, Shelpi is quite simply off her rocker!

The remedy is quite simple; a person must stop thinking that the world revolves around them. A level of maturity and self reflection should be left in a person that he can distinguish between a normal statement and a malicious statement. Otherwise, his company and companionship will be a means of pain and stress for his friend. He will feel that his companions every utterance is something to scrutinise. Sooner or later, his friends will become sick and tired of him and would rather not know him or be with him. This is quite simply the result of 'jumping the barrel'.

The advice to people who have friends of this nature is straight forward. You must exercise tolerance and constantly lower the wings of humility. Remember this lifelong lesson, when confronted by a complete plank... just nod and smile...nod and smile. And then make du'ā that Allāh ﷻ helps them to change.

May Allāh ﷻ give us the ability to be tolerant and know our true ranks among the people. Āmīn.

Vanity & Its Harms

You know you have a problem when you can't stop looking at yourself in the reflection of car windows! When it comes to those people who are beautiful to some degree; people are of perhaps two types. The first group of people are those who are quite simply not bothered by their beauty. They don't spend hours in front of the mirror grooming themselves; they are happy enough to roll out of bed and go to the shops to pick up a pint of milk. Then there is the second type; those people who cannot leave the house without making sure every inch of their body looks attractive. They constantly feel the need to look in the mirror every minute (literally).

The reality is that it is not a bad thing to want to look good. Rather, it is something that we should give some degree of importance too. As Muslims we are given the example of Rasūlullāh ﷺ who would always look good and presentable. He would make sure that his blessed body was well fragranced, that his blessed teeth were clean, that his clothes were sparkling and the examples are many.

However, a problem can arise in a person when they become obsessed with their own looks. Keeping oneself representable is a good thing but when a person becomes incredibly vain and over taken by one's own features, it is not something which is praised. Rather, it can give rise to many negative traits within oneself. Vanity can give rise to arrogance; when a person feels he/she is too pretty, they may begin to feel superior to anybody else. This can be seen

at the time of marriage; a person might get a proposal from a nice, good looking girl but the boy (who considers himself handsome) will reject her simply because she is not as 'beautiful' as he is. When Rasūlullāh ﷺ was asked, "What is pride/arrogance?" He replied, "It is to turn away from the truth and to look down on people (i.e. belittle them)."³² Thus, vanity can lead a person to think much in regards to himself and as a result, his ego inflates like a balloon. And just like a balloon, his feet do not remain on the ground.

Secondly, it could cause envy within oneself as well as others which doesn't do one any favours. For example, when a handsome person spots someone who is even more beautiful than he is, he gets jealous and envious. Take the example of a person who is considered beautiful by his community and is constantly praised by the other gender. If another person entered into that same community and stole the attention, the vain person would become extremely envious. When a person becomes envious, he may do anything to destroy the other person. Similarly, if a person is regularly trying to look good, he could at times get the wrong attention from the wrong people which could in effect, give him problems. i.e. the entire situation could be reversed and someone may get jealous on him.

Vanity could also bring anger within a person. There are many people who buy rare garments for they believe it to be exclusive to themselves. However, one day, they bump in to another person who has the exact same garments and as a result, they become extremely angry. They feel that that particular piece of clothing was meant to be exclusive and as a result, they go ballistic!

Finally, vanity brings love for this world into the hearts of people. Once, Mālik ibn Dinār ؓ asked, "In what lies the corruption of the people?" Ḥasan al Baṣrī ؓ replied, "In the death of the heart." Mālik ibn Dinār ؓ said, "What is the death of the heart?" Ḥasan ؓ: "The love of the world." When a person becomes too engaged in materialistic goods he becomes a chamcha (sucker) for the worldly life, thus, a person loses characteristics of abstinence in his life and the transition from this life to the hereafter becomes harder.

³² Ṣaḥīḥ Bukhārī

So what can a person do to take vanity out of himself?

1. One should spend very little time in front of the mirror. Literally, force yourself to limit this time.
2. One should leave one's house without applying makeup/gel etc.
3. One should try to avoid wearing brand name clothing.
4. Hang around with those people who aren't vain.

I have extracted and translated the following from Rowḍatul Muḥibīn by Ibnul Qayyim رحمہ اللہ:

Know that beauty is divided in to two types: (1) outward beauty (2) inward beauty.

The inward beauty is loved because of itself (i.e. if a person was only inwardly beautiful, that would be enough for him to become loved also). This type of beauty compromises of knowledge, intelligence, generosity, chastity, courage etc. The inward beauty in essence is what Allāh ﷻ focuses upon in relation to His slave and it is the object of His (Allāh's ﷻ) love. This has been related in the Saḥīḥ Ḥadīth, "Indeed, Allāh ﷻ does not look at your appearance or your wealth but rather, he looks at your hearts and your deeds."³³

Thereafter, there is the outward appearance; this is the beauty that Allāh ﷻ has specifically given to some (in their appearance) in preference of others. This is known as the increase in mould/creation as Allāh ﷻ says, "And He increases in creation what He wills"³⁴. Outward beauty compromises of a beautiful voice, a beautiful appearance. It has been narrated in Saḥīḥ Muslim from Rasūlullāh ﷺ that "A person who has an iota of pride will not enter Jannah." The Companions رضی اللہ عنہم said, "O Rasūlullāh! Is it considered pride if a man loves that his shoes are nice and that his clothes are nice?" Rasūlullāh ﷺ said, "Indeed Allāh is beautiful and He loves beauty. Pride is to turn away from the truth and to belittle people."

³³ Saḥīḥ Muslim

³⁴ Sūrah 35:1

Just like the way inward beauty is a bounty from Allāh ﷻ, in the same way outward beauty is also a great bounty from Allāh ﷻ. It is something which requires a person to make thanks to Allāh ﷻ for. If the slave thanks Allāh ﷻ by preserving himself and being fearful of falling into Ḥarām, his beauty will increase. However, if he uses his beauty in sinful activities than this will affect his outward appearance in some way in the worldly life before the hereafter: His beauty will change into ugliness, whosoever sees him will immediately hate him. Every single person who does not dear Allāh ﷻ in regards to his beauty will find it changed to ugliness in front of the people.

Indeed, inward beauty prevails over being outwardly ugly and this inward beauty guises the ugliness (i.e. nobody realises how ugly the person is because they recognise his character to be so good). And indeed, being inwardly ugly prevails over outward beauty as it guises the outward beauty (i.e. it does not matter how beautiful a person is, if his intrinsic qualities are bad then despite his beauty, everyone will recognise him to be a arrogant pretty boy/girl etc).

A poet says:

"O the one who is beautiful faced, stay away from vulgarity. Do not change your beauty with ugliness.

O the one who is ugly faced, at least be of good character! Do not collect two repulsive attributes together!"

May Allāh ﷻ give us the ability to be inwardly beautiful and use our outward beauty correctly. Āmīn. Yā Rabbal 'Ālamīn.

May Allāh ﷻ give us the ability to rectify ourselves. Āmīn.

Reflections on 'Rinsing Guys' & Glamour Girls

(written on 19th May 2012 following a documentary surrounding glamour models who would 'rinse' men.)

A few days ago, news reached me of a TV programme that was broadcasted in relation to a few supermodels who have used their appearances and sex appeal to draw some benefits and gifts from the opposite gender. At first, I didn't pay that much attention to it but over the last few days, I have noticed that it has sparked such uproar, that many people have written about it. In fact, such was the uproar, that it sparked a Twitter storm causing 50,000 tweets. After reading through some of these articles (which contained tweets and public comments), I viewed a couple of short clips of the episode and it truly upset me and made a deep impact upon my heart.

After reading much feedback and trying to grasp many of the new concepts, there were three areas I recognised as being important to address; 1. Women and their role models 2. Men and how lowly they can become 3. *Ḥaya'* (modesty)

In brief, let me just summarise the issue; the theme of this documentary highlights the lives of various glamour models who are apparently extremely successful but they do not have any such profession. As a result, they use their beauty to entice rich (or reasonably rich) men who then in turn give them money and buy them extremely expensive gifts. This is not to say that the

problem in its entirety lies with the women, for men who welcome the idea of spending thousands on women who do not even care for them deserve to be hit with the harsh clap of reality; but more on that later.

My first area of worry was in relation to our own respected and dear sisters in Islam. Despite many women (whom I applaud) condemning the models in the documentary, I noticed how some women were writing messages of support after watching these models rake money in. Many went to the extent of saying that such action was justified and quite beneficial. As a Muslim, let alone a Muslimah, such actions are quite simply far from our religion. How can it bring a person happiness to hoard wealth in a fashion which is against morality and free from any ethics? It does not even need a Muslim to highlight that such behaviour is wrong. In fact, many non Muslims are also correctly condemning such doings on social networking websites.

Thus, it is necessary to disregard such glamour models and looks for some role models for all that glitters is not gold. When you take away the glitz and the thrill of what these women are doing and you lay their purpose out, it is quite simply abhorrent. How can it be acceptable to not work for the money you gain but to take it from the hand of a person who is vulnerable due to his desires? *Alḥamdulillāh*, our *dīn* has taught us from the very beginning to be people of pioneering nature who are not reliant on the money of others. Such people who exert their limbs in noble work, utilise their capacity in all fields and be dignified in their search for wealth. This was taught to us by our beloved Prophet Muḥammad ﷺ. In a narration related by Abū Dawūd, a man came to Rasūlullāh ﷺ with nothing in his possession except a piece of cloth (half of which was to be worn and the other half was to be used as a spread) and a bowl. Rasūlullāh ﷺ told him to bring both possessions to him; consequently, they were brought and the Prophet Muḥammad ﷺ auctioned them off for 2 dirhams (silver coins). He gave the man the two coins and told him to spend one upon the sustenance of his family and the other coin should be used to purchase an axe. In fact, the axe was brought to Muḥammad ﷺ and he fixed the handle; he then commanded the man that he should go and gather firewood (by utilising the axe) and should not return until 2 weeks later. When the man returned, he had accumulated 10 silver coins. It was at this juncture

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that the Prophet Muḥammad ﷺ said, "This is better for you than the (act of) begging should come as a blemish on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay. (i.e. extremely dire circumstances)".

Having understood this ḥadīth, it is important to highlight the work ethic that Rasūlullāh ﷺ would inculcate within the Companions. Respect for a person is when that person acquires sustenance in a respectable and dignified manner. What respect is there in a person who hoards money by using their sexual prowess as a means of asking men for gifts? A person may achieve their goal and gain quite a bit from lustful men but where is the taste of prosperity in their wealth? It is free from any blessing, free from any satisfaction and free from any dignity.

Thus it is important to urge our sisters to be such women, who study hard throughout their youth and become women who are intellectually astute, morally sound and highly modest. When such characteristics are found within a woman, she is not in need of stooping to such lows.

The second advice is in relation to my dear Muslim brothers; we have become too weak in relation to our desire for the opposite gender. There are many who are all too willing to give time, wealth and affection to women who are not even halal for them. Many Muslim men are spending their money on women whom they have never met; their only source of interaction with these glamour models etc has been through adult entertainment sources. In an attempt to win the admiration of these women, many men are emptying out their wallets in buying gifts which would be more rewarding for them had they spent their wealth on their family members instead. Rasūlullāh ﷺ said, "When a Muslim spends on his family in anticipation of a reward, it is *sadaqah* for him."³⁵ i.e. when a man spends on his family members, he is rewarded immensely. Furthermore, in this documentary, men were spending thousands on these women; Allāhu Akbar! There are people in this world who are in extreme need, they are literally walking on the banks of destruction and

³⁵ Al Adabul Mufrad

they have no person to feed them. Yet, we would rather give money to women who are quite simply 'users' (matlab parast) as opposed to the millions who are dying of hunger.

Our priorities in life must be sorted out. On the Day of Qiyāmah, the feet of a person will not move until he has answered 5 questions; two of which are: 'Where did you acquire your wealth? Where did you spend your wealth?' Every single person will have to answer for every single penny he spent, what will be the state of that person who did not care for his zakah but was enthusiastic upon spending his wealth in shameful places? What answer will he give to Allāh ﷻ? Thus, it is important for us to build this fear within us.

Lastly, we as men need to stop being 'suckers' for everything that tickles our fancy. We have to build up our defences for it shouldn't be the case that a pretty woman batters her eyelashes and we feel the need to rescue the damsel in distress. There is a need to become prudent in such matters and ignore that which is of no benefit. When a person becomes desperate in regards to the other gender, they lose their respect in the eyes of people.

Finally, I wanted to mention the topic of modesty. Rasūlullāh ﷺ has said that Ḥayā' (modesty) is a branch of faith. In another place he has said, "Every nation has a trait and the trait of my nation is modesty"³⁶. He has also said, "Vulgarity does not exist in something except that it makes it repulsive and modesty does not exist in something except that it beautifies it." In fact, even men are given the example of Rasūlullāh ﷺ who was described as being more bashful than a veiled virgin within her quarters.

Modesty is that thing which prevents a person from doing anything hideous. He is constantly shy and afraid as to what people might think. Moreover, he is most shy of Allāh ﷻ and as a result, he shies away from sin; take the example of a pious person, when all of his friends are going to a club, he rejects because his modesty stops him from entering such places. Thus, the more we increase in our modesty, the greater we become in distinguishing immoral activities from moral deeds. This is a characteristic which should be in us all

³⁶ Muwaṭṭa'

(men and women) but it seems extremely distant from such women who are involved in 'rinsing' activities. The likes of Asmā' bint Abī Bakr ؓ was such that one day she was carrying a huge weight of harvest on her shoulders towards her house which was at a distance. The Prophet Muḥammad ؐ passed by with a group of men; the Prophet Muḥammad ؐ was her brother in law and offered to take her home by sitting her on his horse but she refused the offer and said, "I am shy that I travel amongst the men". Such women are models, the greatest role models to have ever walked the earth.

May Allāh ؑ give us all the ability to recognise that which is the Ḥaqq as Ḥaqq and then bless us with the ability to follow it. And may He give us the ability to recognise that which is false as false and bless us with the ability to stay away from it. May He, out of His kindness, endow us with the characteristics of our beloved Muḥammad ؐ, and beautify us with the characteristic of modesty. Āmīn.

Bling Like The Moon

Everybody likes to look good! And rightly so! However, there are some things which we must keep in mind.

First and foremost, I want to discuss the topic of 'bling'. In Islam, only women are allowed to wear jewellery and some scholars have given permissibility for a man to wear a ring (and that too must be of silver and of a particular weight). That is all there is to it but many brothers are now going out of their ways to wear huge necklaces that look like bike locks around their neck! It doesn't even look good so then why do people wear it? This is a show of one's wealth; we see the people on TV with big rings and bracelets and we feel that we should do it to.

There are people dying all over the world due to hunger and you find it acceptable to use your wealth to by dozens of chains to strangle yourself with!

Low Batties

Another common practise amongst the youth is the issue of low batties. Letting the trousers sag down so that a person reveals his boxers. Some people generally see this to be fashion but this is fashion for those who have no brains! What respect is there in a person who intentionally leaves his trousers

hanging around his knees? A common person will almost immediately think, 'this bechara (poor) child needs a belt!'

Furthermore, it is quite simply not from the characteristics of our beloved Messenger ﷺ and neither were such traits seen in the Ṣaḥābah رضي الله عنهم. They were people who were very cautious about their dignity and felt the need to cover themselves up properly!

Whilst addressing the entirety of humanity, Allāh ﷻ says, "O children of Ādam, We have sent down to you the dress that covers your shame and provides adornment. As for the dress of Taqwa (piety), that is the best. That is one of the signs of Allāh, so that they may learn a lesson."³⁷

Thus, Allāh ﷻ has given us clothes to cover ourselves! It doesn't make sense for us lower such garments. Those who wear their trousers in such a way must really ponder over what they are doing.

Advice to practising brothers and sisters

This isn't a topic that I wanted to include but many friends and dear ones were really urging me too. The reality is, I don't really like slating those who keep beards or ḥijābs. My perception is, that at least they are doing something in such troublesome time. However, sincere advice is beneficial for all, myself included.

Before I begin, I would like to emphasise that this isn't directed to all brothers and sisters but just to a particular group of people who still mess around despite wearing religious symbols.

The beard and the ḥijāb are not fashion symbols but slowly, they are becoming mere spectacles for people to see. The spirituality behind such symbols are being lost; the beard which reflects the natural, masculine nature of man and

³⁷ Sūrah 7:26

his comfort with the sunnah is losing its sanctity. Why is this? Because a small amount of people enjoy partying and going to clubs whilst donning huge, huge beard. The underlying point here is that the spiritual and religious reason behind growing a beard is being left and it is just seen as a trend i.e. 'the brothers are doing so I will too'.

Similar is the case of the sisters, Alḥamdulillah there are many who are adorning themselves with the ḥijāb and the 'abāyah but the spirituality behind these garments is slowly fading away. The ḥijāb for many has become a symbol of fashion to the extent that sisters are now trying to invent different ways of wearing it. Please, don't get me wrong; it is essential to look good and we should strive our utmost to look presentable as Muslims but there is a fine line between elegance and extravagance.

Sometimes, brothers and sisters bring attention to themselves via the clothes that they wear. It is so alluring to the eyes that one can't help but look at it. Similar is the case with make up; some use so much make up that the entire face is chalked up with so many different colours. If you really want to look naturally beautiful then pray your prayers on time and I promise you, your face will begin to glow. Rasūlullāh ﷺ said, "Prayer is a light" and those who have commentated on this ḥadīth have highlighted that the one who prays earns a radiant face.

Another point that must be emphasised is this notion of religious people being caught in places that they shouldn't be in. Umar رضي الله عنه once said, "Stay away from places of doubt"³⁸; sometimes a person is a really good human being and a really pious Muslim but they are disgraced by the community because of being in a place which is not suitable for a Muslim to be in.

However, there are other brothers and sisters who do not care for the beard or ḥijāb due to the fact that they don't understand its relevance; as a result, they

³⁸ Kashful Khifā'

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The beard and the ḥijāb are not fashion symbols but slowly, they are becoming mere spectacles for people to see. The spirituality behind such symbols are being lost; the beard which reflects the natural, masculine nature of man and

³⁷ Sūrah 7:26

his comfort with the sunnah is losing its sanctity. Why is this? Because a small amount of people enjoy partying and going to clubs whilst donning huge, huge beard. The underlying point here is that the spiritual and religious reason behind growing a beard is being left and it is just seen as a trend i.e. 'the brothers are doing so I will too'.

Similar is the case of the sisters, Alḥamdulillah there are many who are adorning themselves with the ḥijāb and the 'abāyah but the spirituality behind these garments is slowly fading away. The ḥijāb for many has become a symbol of fashion to the extent that sisters are now trying to invent different ways of wearing it. Please, don't get me wrong; it is essential to look good and we should strive our utmost to look presentable as Muslims but there is a fine line between elegance and extravagance.

Sometimes, brothers and sisters bring attention to themselves via the clothes that they wear. It is so alluring to the eyes that one can't help but look at it. Similar is the case with make up; some use so much make up that the entire face is chalked up with so many different colours. If you really want to look naturally beautiful then pray your prayers on time and I promise you, your face will begin to glow. Rasūlullāh ﷺ said, "Prayer is a light" and those who have commentated on this ḥadīth have highlighted that the one who prays earns a radiant face.

Another point that must be emphasised is this notion of religious people being caught in places that they shouldn't be in. Umar رضي الله عنه once said, "Stay away from places of doubt"³⁸; sometimes a person is a really good human being and a really pious Muslim but they are disgraced by the community because of being in a place which is not suitable for a Muslim to be in.

However, there are other brothers and sisters who do not care for the beard or ḥijāb due to the fact that they don't understand its relevance; as a result, they

³⁸ Kashful Khifā'

start doing all sorts of antics which gives other Muslims a bad name. Such people really need to fix up. The reason this is happening is because people are no longer understanding the wisdom behind wearing a scarf and growing a beard. Many brothers simply don a fuller beard because they think it is something that will categorise them as a Muslim and many sisters are such that they are wearing the ḥijāb because they were told to by their parents. In both situations, there is total ignorance to the actual reasoning behind the command of Allāh ﷻ and thus there is no substance behind the ḥijāb/beard.

Such brothers and sisters need to become acquainted with the reasons as to why we keep such rituals in our life. As I mentioned in the previous book:

“Allāh ﷻ created men rough, broad and aggressive in structure and conduct. These qualities were given to men so that they can carry out those purposes that they were created for. Using these and many more characteristics - a man is able to work, build, farm and provide for his family. However, from within this man, Allāh ﷻ created an opposite; a diamond in the rough.

Allāh ﷻ has made women tender, soft, caring and generally more compassionate than men. These features will enable them in future to become beautiful spouses, mothers and people who contribute to the survival of society. Men have been made strong and tough but women have been made beautiful and elegant. It is due to this elegance that they are considered diamonds in the eyes of Allāh ﷻ and so accordingly the shine of a diamond must be kept hidden and treasured.

This is why Allāh ﷻ has laid down the order in the Qur’ān for all believing women to cover themselves. The command is for all believing women but if we observe our communities, not too many people wear the ḥijāb (‘abāyah and headscarf). Thus the people who do wear it (and respect it!) are truly beloved to Allāh ﷻ because just like the way we would provide our most adored item with the utmost protection, Allāh ﷻ has provided His treasured

diamonds with the ability to cover themselves. Therefore, whomsoever Allāh ﷻ has given the ability to wear the ḥijāb is truly loved by Allāh ﷻ.”

Similar is the case of brothers; Allāh ﷻ has given you the ability to grow beards so that you may follow your Rasūlullāh ﷺ, so you now have an obligation to honour him ﷺ by behaving like him also. It is important that you read about him and understand his behaviour. The following is an article I wrote a few years ago by combining my own work with the work of my most beloved Sheikh Abdur Rahim (may Allāh ﷻ protect him and elevate him in his rank). A group of misinformed people began to criticise Rasūlullāh ﷺ and depict him in a dishonourable way on social networking websites. Hopefully by understanding the greatness of Rasūlullāh ﷺ, you will understand what you need to do in following the Sunnah properly. The article is as follows, and I ask Allāh ﷻ to make it a means of guidance for me also. Āmīn.

In recent times, we have seen many people attempt to ridicule Rasūlullāh ﷺ in many ways. The recent efforts that we have seen in relation to social networking websites is only another endeavour to tarnish the blessed name of Muḥammad ﷺ. Such a name which can never be tarnished for as long as the tongues of mankind continue to sound and the pens of mankind continue to etch his praise.

The reason these efforts have been made is due to a lack of understanding with regards to whom Rasūlullāh ﷺ is. This lay understanding is not just prominent within the non Muslims but it has seeped its way into the Muslims of today. Many of our hearts today are still asleep in relation to the conduct and character of Rasūlullāh ﷺ. The reason that his love has not penetrated our hearts is due to our negligence in learning about him. The more we learn about Rasūlullāh ﷺ, the more our hearts will be filled with admiration, awe, love and affection for him. The abuse that has been targeted towards him in recent times is not something new, but rather, this is something old and ancient.

Rasūlullāh ﷺ was made to suffer abuse much worse than what we see today. The people of his time would label him as being insane and this statement was so disliked in the eyes of Allāh ﷻ that Allāh ﷻ refuted these people and their like till the day of Qiyāmah, He says in the Qur'ān

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ مَا أَنْتَ بِمَجْنُونٍ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“Nūn. By the pen and what people note down. By the favours of your Lord, You are not a mad man or insane as (people claim). Surely you will get your reward that will never cease, (your reward is endless which has no limits). Surely, you are of sublime character.”³⁹

Such people exist today and they have been coming from the beginning of Rasūlullāh's ﷺ prophethood and these people will continue to be born. They will slander and speak falsely about Rasūlullāh ﷺ but their words will be like the ashes in the wind. When the wind blows, their words too will be blown and nobody will remember what they had to say. But the Qur'ān is the Book of Allāh ﷻ and this Word of His will remain and continue to exist right up to the final hour and until then, the statement will remain for the entirety of mankind that:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“Surely, you (O Muḥammad!) are of sublime character.”

When it came to caring and loving those people who were around him, then no person can match Rasūlullāh ﷺ with regards to the care and love he

³⁹ Sūrah 68:1-4

showed his Companions ﷺ. He once said in a ḥadīth, “I am a source of safety for my companions.”⁴⁰

The attention and care he would show these blessed souls was unimaginable. He would give time and love to everybody and would not make anybody feel out of place. ‘Amr ibn al-Āṣ ﷺ narrates,

“Rasūlullāh ﷺ gave attention, spoke and showed love to the worst person of a nation. So much so that, the person may feel he is being given special attention.”⁴¹

The love he would give to people in general would be unimaginable. Today, we cannot even give time to our family members or to our spouses and Rasūlullāh ﷺ was such a man, that whomsoever would meet him would feel accepted straight away. Today, we only like to speak to those people whom we feel are on the same wavelength as us or on the same level of piety. This is as in the ḥadīth it comes,

“He would accept the invitation of a slave.”⁴²

A servant or slave would have only have had a few pieces of silver and so if he invited people for food, what would he cook? But Rasūlullāh ﷺ would not refuse, he would go and accept the invitation of a slave as well and like this, he would care for everyone.

When it came to bringing an aura of happiness and cheerfulness to the people, he would always be smiling and would be cheerful. ‘Abdullah ibn Ḥārith ﷺ says,

“I did not see anyone smile more than Rasūlullāh ﷺ.”⁴³

⁴⁰ Saḥīḥ Muslim

⁴¹ Shamā'il at-Tirmidhī

⁴² Ibid

‘Ā’ishah ﷺ says,

“Rasūlullāh was not foul mouthed, nor would he pretend to be foul mouthed, nor would he shout loudly in the market, nor would he repay evil with evil, however, he would pardon and overlook”⁴⁴

Today, we are quite the opposite. Our tongues have become so foul that every sentence we utter contains swear words. We use our tongues to break relations and be so rude to people who are not deserved of it. Rasūlullāh ﷺ would never shout loudly in the market. In such instances, he would never shout out and cause attention to come his way unnecessarily. There are some people who have loud tendencies, whenever you see them they are shouting and hollering.

He would never shout loudly, nor would he rebuke people, he would never be rude or vulgar. He would always forgive people and would always overlook their mistakes. Today we catch people on their every fault and mistake. Sometimes we hold bitter rivalries with people because of the most silliest reasons. Over secrets which have been kept and over small things.

He ﷺ always showed extreme modesty and he would never stretch his legs facing someone in a gathering. When he would arrive in a gathering, he would sit wherever there was an empty space. He would not look for the best spot nor would he make someone get up from their place in order to take theirs. Today we are the opposite, whenever we come into a gathering, we want to make sure people stand up for us and that they give us their seat!

He ﷺ would look down most of the time and would never stare at the skies. He was cheerful, always smiling, even though he might be hiding many agonies. The muḥadīthīn mention that he would be in a constant state of worry

⁴³ Ibid

⁴⁴ Ibid

out of fear of what will happen to his ummah in the hereafter but he would always put on a smile in order to bring comfort to the people around him. Sometimes people need to be optimistic and happy in order to keep the people around them in the same manner.

He had a beautiful fragrance that would emit naturally from his body. Abū Ya’lā ﷺ and others relate that in whichever alley Rasūlullāh ﷺ passed, others who passed later knew immediately that Rasūlullāh ﷺ had just passed through there. Once Rasūlullāh ﷺ blew (made damm) on his palm and wiped it over the back and stomach of ‘Uqbah ﷺ. He became so fragrant, that his four wives would put on so much ‘itr to equal that fragrance, but it could not overcome the fragrance ‘Uqbah ﷺ had by virtue of Rasūlullāh ﷺ⁴⁵.

When it came to his humility, it is recognised that there is nobody more humble than he is. When he would walk, he would swiftly walk from one place to another. The Ṣaḥābah ﷺ relate how they would sometimes find it difficult to keep pace with him. He would be in once place at one time and then move very quickly to another space. And during this walk, he would always maintain humility. He would never walk in a manner which showed boasting. Allāh ﷻ says in the Qur’ān,

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“Do not walk on the earth with conceit, verily Allāh does not love any self conceited boaster.”⁴⁶

His humility was such that he would not be bothered with the material wealth of the world, he would be satisfied with what he had and would not try and force the issue of wealth. From amongst his du’ā’s would be,

⁴⁵ Ibid

⁴⁶ Sūrah 31:18

“O Allāh, make me content on what you have provided for me.”⁴⁷

His behaviour was such that once, ‘Umar ؓ entered the house of Rasūlullāh ؐ and he saw that Rasūlullāh ؐ was sleeping on the floor upon a mat made out of reed. It is obvious that a mat of this nature will scar your body and cause you pain. Rasūlullāh ؐ is lying on this mat and Umar ؓ sees the state of Rasūlullāh ؐ and begins to cry. “What makes you cry O ‘Umar?” Rasūlullāh ؐ exclaimed. ‘Umar ؓ anhu replied, “I swear by Allāh! I do not cry except that because I know that you are more exalted in the sight of Allāh then the emperor of Persia and the Caesar of Rome. And they are both are at ease in the world and you, O Rasūlullāh are in this state that I am seeing you in?!”

What was the response of Rasūlullāh ؐ? He said, “What is with me and the world...?” i.e. I am not bothered by the worldly life, it will soon finish but the hereafter is better and everlasting.

Today we find that people are running around after this world. I am not saying abandon it, that is incorrect. Take what you need and live but it is completely absurd that a person would want to spend £600 on a pair of jeans or £500 for his police man goggles. Rasūlullāh ؐ was extremely simple in the manner he lived.

When it came to his relationship with Allāh ؐ; His fear, reliance, trust in Allāh ؐ was unparalleled. As for his fear of Allāh ؐ, he would say “O Allāh! Make Your love the most beloved of all things to me, and make Your fear and reverence the most fearful thing in my mind.” Sometimes during his night prayers, he would weep so bitterly that his chest would sound like a boiling kettle.

⁴⁷ Al-Adabul Mufrad

Today, we cannot even cry, our hearts have become so hard that we find it hard to weep over our condition.

As for his reliance upon his Creator, we recall the episode of Ṭā’if. The situation was such that he ؐ had been calling the people of Makkah to Islam but only some would listen. When it seemed that they would not listen anymore, Rasūlullāh ؐ went to Ṭā’if where again he called people towards Islam.

For ten days he stayed there delivering his message to several people, one after another, but it was to no avail. The people of the Ṭā’if did not like this message, the people rushed him through the alley-ways, pelted him with stones and forced him to flee from the city pursued by a relentless mob who continued hurting him. Blood flowed down both of his legs to such an extent that his slippers were stuck to his blessed feet. Such was the pain he had to suffer. The mob did not desist until they had chased him two or three miles across the sandy plains to the foot of the surrounding hills. There, wearied and exhausted, he took refuge in one of the numerous orchards, and rested against the wall of a vineyard.

At a time when the whole world seemed to have turned against him, Muḥammad ؐ turned to his Lord and beseeched him. He is the messenger of Allāh ؐ and he would have been justified if he had asked Allāh ؐ to destroy these people yet rather, look at the du’ā he recites,

“O Allāh! To You do I relate the weakness of my strength, and lack of my planning and my low status in the eyes of people, O the Most Merciful from amongst those who are merciful! You are the Lord of those who are weakened, You are my Lord - to whom do You hand me over? To someone who is distant? Or to one who will attack me? Or to some enemy in whose hands You have placed my affairs? If Your wrath does not fall on me, there is nothing for me to worry about, however, Your ‘āfiyah (security) is more

encompassing for me. I seek refuge by the light of Thy countenance with which all darkness disseminates up, and upon which depends the matters of the world and the Hereafter. May it never be that I should incur Your wrath, or that You should be wrathful to me. It is Your right that forgiveness is sought from You until You are pleased. There is neither power to turn away from evil nor any strength to do good except with Your tawfīq (given ability).⁴⁸

The effect of this powerful du'ā was such that Allāh ﷻ immediately sent an angel to the mountains which surrounded Ṭā'if. The angel asked Rasūlullāh ﷺ for permission to crush Ṭā'if between the two mountains but even then, Rasūlullāh ﷺ said,

“No, rather I hope that such people will come from their offspring who worship Allāh and do not associate partners to him.”⁴⁹

It is for this reason Allāh ﷻ has said in the Qur'ān

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“There is indeed a good model for you in the Messenger of Allāh - for the one who has hope in Allāh and the Last Day, and remembers Allāh profusely.”⁵⁰

If we were to adapt to his lifestyle, and inculcate the same qualities within us, we would also become beloved to Allāh ﷻ. It is important for us to hold on to the outward and inward characteristics of Rasūlullāh ﷺ. If we do not follow his sunnah in following him and changing our appearance to look like him, then who will?

⁴⁸ Sīratul Muṣṭafā

⁴⁹ Ibid

⁵⁰ Sūrah 31:18

Fine! I'll Just Take My Hijāb off!

Some people may now say, ‘I can’t be so pious! So what is the point of wearing the hijāb then? I’m just going to take my hijāb off altogether!’ or ‘I’m just going to shave my beard off!’

My dear brothers and sisters, why take your religious identity off, why not just stop committing the sin? If anything, you will be entering a ‘lose-lose’ situation. The first loss that you will suffer is that you have taken off your religious identity and the second loss that you will have is that your sin will still remain. Thus better yourself along with the garments that you wear! Perhaps that hijāb/beard will be a means of your guidance one day, maybe one day you will sit on the edge of your bed and think, ‘Enough is enough! I need to fix up now! I have a beard!’ or ‘I am wearing the hijāb’.

If a person just rejects it all and says no, he becomes a loser. We must avoid this ‘I quit’ attitude. Different people are affected mentally by different things. Different situations bring out different characteristics from within a person. Sometimes people are presented with a task which they are not comfortable with but they still dig deep (make huge efforts) in order to complete it. On the other hand there are other people who maintain a ‘give up’ mentality; and that is when a difficult situation is presented before them, they immediately feel it

is impossible to accomplish and beyond the boundaries of reality. As a result, they quit at the first hurdle and decide not to push themselves towards the attainment of their goals. This mentality can be simply put as, "When the going gets tough... I quit."

As Muslims, when we do not understand how to do something our mentality should not be 'I quit'. Rasūlullāh ﷺ and the Companions were presented with the severest of tasks. They were presented with tasks of huge magnitude but they did not carry this 'I quit' perception in their pockets. Rather, they had unerring fortitude and belief that they will complete their goals. Had they quit at the first hurdle, then how would this dīn come to us? Likewise, it is seen over the period of history that the religion of Allāh ﷻ has not been carried by people who had low self esteem and will power. Rather Allāh ﷻ has specifically chosen special souls to do the service of His religion because of their resolute nature. The greatest honour a person can have in this world is to serve this faith we have been gifted with in whatever way possible; whether it be that a person becomes a doctor and helps humanity or that he becomes a scholar and guides people towards the straight path. The basis of our existence is to serve the dīn and this can only be done by men and women of strong, resolute, pioneering character.

When a person is presented with a task which is outside of his 'comfort zone' he immediately begins to think about all his weaknesses. For example, sometimes a person may be asked to read a book out aloud to his class as part of class reading. As soon as this task has been delegated to him, he immediately begins a conversation within his own self along the lines of, "What if I make a mistake? People will laugh at me and think that I am stupid. Some of these English words are looking really big, what if I say it funny and people giggle?" These types of thought are all fuelling and whisperings from shayṭān khabīs and should be ignored (say a'udhū billahi min ash shayṭānir rajīm). When a person begins to think too much about a specific task, he makes it more complex than it really is. One beloved friend of mine once

advised me to make big things appear to be small so that the pressure is also reduced.

If we are struggling to perform a certain task than our state should not be that we hold our hands up and say, "I can't do this!" Rather, we should look at the task and say, "I do not have the understanding on how to do this properly just yet but I will learn about this very quickly and then attempt to do this again." It is very important to be optimistic at all times as opposed to being pessimistic and negative. When a person is optimistic and hopeful, he begins to brim with confidence and self belief. This will aid him hugely in completing his difficult task as he has already won half the battle which is within his mind. If our condition is such that we begin shaking at the mere possibility of each task then we will run away from it for as long as we live and we will never gain the experience to overcome our 'teething troubles' so as to speak.

Sometimes, to produce resolute and stalwart characteristics within oneself is really hard, especially if the person is of a soft nature. In situations such as these, my humble advice would be to use my 'goli maro bhai' (fire a bullet to the world) method (as mentioned in the previous book). A person should not think too much and work by the spur of the moment. It is like when we get an injection from the nurse. We look at the needle and begin to get so scared. Sometimes people begin to cry just by seeing the needle that Allāh bachai (may Allāh ﷻ save me), this nurse is going to do my zabah (sacrifice)! Then when the time comes we know we can't get away from it so we close our eyes and hope for the best but as soon as the needle comes in and out, the first words we say are, "That didn't hurt you know." This is the spur of the moment 'goli maro' theory.

May Allāh ﷻ give us all the ability to strengthen our resolve and be from those people who achieve our ambitions. May He take great service of dīn from us all. Āmīn.

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May Allāh ﷻ give us all the ability to strengthen our resolve and be from those people who achieve our ambitions. May He take great service of dīn from us all. Āmīn.

Gym, Sports and Muscle

Everybody wants to look good; and this is particularly the case when it comes to a person's own body. Many people work out for different alleged reasons but nobody can deny that there is a 'looking good' factor which contributes to this 'gym hype'. And there is nothing wrong with looking good and healthy provided one doesn't turn into a 'gym freak'.

I remember Sheikh Zahir Mahmood (may Allāh ﷻ truly preserve him) once mentioning that many people are in deceit because they are spending more time in the gym than they do in the masjid and as a result, they spend more time on their muscle than they do on their heart. This analysis is quite simply beautiful and how true is the case? Brothers are happy to go to the gym everyday for a period of 2 hours to tire themselves out to the extent that they can't feel their arms anymore but they are too lazy to go to the mosque for a total of 50 minutes a day (i.e. 10 minutes per prayer). It is good to go and work on one's body but one must make sure that he doesn't ignore his religious obligations.

I recently came across brothers who would justify their excessive use of gym by stating that the likes of 'Umar and Khālīd ibn Walīd ﷺ were huge, strong men and thus they want to be like them. Such people who make comments are in deceit in relation to their dīn; there is no logic in looking at one aspect of a person's life and totally ignoring the rest. Yes, the Ṣaḥābah ﷺ were strong,

well built men but every muscle in their body was for the sake of Allāh ﷻ. They wanted to utilise their bodies in acts which would please Allāh ﷻ. It was never about building muscle and then taking pictures to brag.

The very people who say that they want to be like 'Umar ﷺ are the same people who go home and then shout at their mother if there is no food on the table. What likeliness is there to 'Umar ﷺ there? Umar ﷺ used his strength to stop the evils in society, not to create them! He was known as Al-Farūq (the one who distinguishes between good and evil) because he would distinguish between good and evil! In fact, Umar ﷺ was once patrolling the streets of Madinah as he usually did. He had his whip in one hand and he would scan the vicinity for any evil so that he could sort it out. As he was walking one day, he caught a group of boys who were picking up dates from the ground that had been dropped. He instantly went towards them and they quickly ran away as they were all scared of 'Umar ﷺ. Amongst this group of young boys was a boy by the name of Sinān ibn Salamah Hudhalī ﷺ who froze on the spot as 'Umar ﷺ approached. He quickly gave 'Umar ﷺ his alibi, "O Commander of the Believers! These are the dates that wind has blown off! (i.e. they are not stolen)"

'Umar ﷺ then scanned the young boy's appearance and understood that he was speaking the truth. So 'Umar ﷺ anhu did not reproach him. The young boy then beseeched 'Umar ﷺ and said, "O Commander of the Believers! The other boys are now ahead of me and they will take away all that I have!"

Such was the characteristics of 'Umar ﷺ that he did not approve of any bullying or oppression even if it was something as small as this and he assured the young boy, "Never! Walk ahead."

And like this Umar ﷺ walked the boy all the way back to his home so that no harm could come to him. How many of us today are such that we bring an

aura of protection, compassion and safety to the hearts of people when we are with them? Thus, **we should** play sports and keep healthy but our main priority should be our religion. It should not be that we keep building/toning our muscle but lose faith in our hearts.

We are in need of sorting out our priorities and spending time with good friends. Alḥamdulillāh, on the weekend, I play football with a group of my friends and at the time of prayer, we all stop to read our ṣalāh in congregation on the pitch. Sometimes, I am feeling tired myself but even then, the people around me are pious and by observing them, I feel inspired to pray. May Allāh ﷻ reward them all. Āmīn.

May Allāh ﷻ give us the ability to strengthen ourselves in the correct manner. Āmīn.

Cyber Chat

Recently, I was approached by a brother who was addicted to cyber chat. He would go to chat cafes and would speak to random strangers in a sexual way despite being married. The poor soul did not know how to stop. I thought it would be beneficial to write a few short words here.

The reality is that such services can become highly addictive for people who are constantly thinking about sex and are lonely. When a person becomes successful in having such conversations with people, he wants to go back again and again. Sometimes people are talented with the use of their language and thus they can write such words which can really paint an intimate picture for some.

It might be for a bit of fun but it is quite utter garbage. When a person is so addicted, he will not leave till he is satisfied and this can result in him staying online till the early hours of the morning.

Sometimes, people use chat cafes because they are really lonely; this usually occurs in people who are practising because usually, a person who is religious limits his time outside and especially with the other gender. Now, this same person can't use social networking websites as people will see him if he openly talks to girls. However, in chat cafes, he can use a nickname and speak to whichever person he wants without fearing any upheaval. Similar is the case for girls; the general principle is, sometimes good people can get really

lonely and they wish for a conversation with the opposite sex to bring some peace to the mind. For more details on this topic, see part one of 'When Desire Takes Over'.

Once again, a person must exercise much strength to get rid of this habit. The reality is that a person will use such services when he has a computer of his own in the comfort of his room. There will be nobody to see what he is doing and he will be able to cyber chat with people for hours on end. The aim is to beat the addiction; a person must analyse his life and see what time he uses these services. Then, during that time, he must busy himself. A really nice way to do this is to perform prayers in congregation at the mosque. Congregation breaks the rhythm of sinning and thus, by attending the mosque, a person has broken out of his intention to sin. However, to get congregation regularly in the mosque is not an easy; a person must really force them self to go to the mosque and swallow the bitterness.

Similarly, it is important to keep all forms of technology which have some chat services away from one's private quarters. If the computer is the subject of use then leave it in a main room so that people can keep an eye on you too.

Please see part one for remedies in relation to internet addiction. This matter has been dealt with in further detail over there, I merely added this chapter to raise awareness for those who suffer from this addiction.

May Allāh ﷻ give us all the ability to protect our dignity and chastity. Āmīn.

Gang Wars & Beef Tings

Many people are such that they thrive on power; they feel the need to be 'control freaks'. In our time, one issue that is becoming far more serious day by day is that of gang rivalry and assault. Muslim youth are taking their inspiration from other communities and in an attempt to replicate them, they are acting in ways which do not befit a Muslim. When where we ever people who would stroll down the road revealing the colour of our underwear?

Many people pride themselves on wanting to be able to fight anyone, anywhere. Quite simply, they are always on a 'beef ting'. This is quite simply that state of mind in which a person has constant aggro; he is looking to start fights with anyone and everyone. If a person stares at him, he will feel the need to go and beat that person up. His aggro has no bounds and there is no limit to what this person can do. The situation has become so upsetting that there have been many occasions in the community where a youngster has beaten up his very own father. These are the very people whom Allāh ﷻ mentions in the Qur'ān,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا
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“Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful words...”¹

Here, Allāh ﷻ has informed us not to even say ‘uff’ to them. This is indicating towards any such word which is disrespectful or has any particle of anger. If it is not permissible to even say ‘uff’ to our parents, then how is it possible to hit them and curse them? What will this person say to Allāh ﷻ on the Day of Qiyāmah when he is asked in regards to the relationship he maintained with this parents?

One issue which is quite important to address is that there are some sins a person commits for which the punishment is brought to him first in this world and once more in the hereafter. Actions like zinā (fornication) bring Allāh’s ﷻ punishment in this world and in the hereafter, there is another punishment lying in wait. Similar is the case of the one who disrespects and disobeys his parents. Rasūlullāh ﷺ has said, **“Allāh postpones the punishment for one’s sins till the Day of Judgment if He so desires. But He award the punishment for disobeying the parents during this life, before his death.”²**

As we can see, this is not a light matter but one which is of extreme severity. I once knew a boy who had given his parents such problems; he was regularly taking drugs, swearing and shouting, and even hitting them in some circumstances. Much of his life was lived in this way; his parents shed so many tears over him; do you think that Allāh ﷻ did not count the tears of his parents? Now, he is married and his life is a complete hell. He has a wife who does not bring him any peace, they are constantly fighting and arguing with each other; just as he was the beloved to his parents and he gave them so much heartache, he is now receiving torture at the hands of his wife who is meant to be his beloved.

¹ Sūrah 17:23

² Ḥākim

Moving back on to the topic at hand, gang culture is something that has taken the Muslim youth by storm. The reality is that crews and gangs are quite simply for those people who have insecurities; they are constantly living in fear. Remember this clearly, there is always a person who is looking to dethrone another who is in power. Those who live the life of a ‘hard-man’ and a ‘gangster’ will find themselves always living in fear of someone killing them; there are many who say, “I ain’t scared of no-one! I will bang anyone over!” The reality is that this is just a front; when he has a knife held up to his throat and he is staring the angel of death in the face, he will be in a state of anxiety and panic.

My dear brothers & sisters, this ‘gang life’ is a way which is free from any type of respect. Nobody truly respects a gangster; they are all in hope that he dies soon so they can stop living their life in fear. Many boys are in to this way of life because they are looking for respect but ultimately, they get no respect. Respect which a person can be proud of is that respect which is shown to them by people of virtue, those who have some sort of status in this world. For example, if a scholar, an elder, a pious person has respect for you then you should be happy because you are receiving the respect of a person whose thoughts are actually of some value. What pride is there in being respected by people who are drug addicts and shotters¹, who bring fear into the hearts of people?

Unfortunately, this gangster culture has also made its way into the lives of many sisters; if you just roam around in colleges or secondary schools, you will find some of our Muslim sisters uttering all sorts of filth. However, females are somewhat different in comparison to males when it comes to this gangster culture. While brothers embrace it completely by fighting, doing drugs, shooting etc, sisters only take some aspects of this life. Thus, you won’t see many sisters fighting regularly (although, this does happen to some extent) but you will see them trying to speak gangster. When I was in college, there was a girl in my class who had an extremely squeaky voice. However, she could not put a sentence together without saying ‘init bruv!’

¹ People who sell drugs

Similarly, many sisters attempt to act ghetto; this is done by the garments a person wears. At the end of the day, it is all done to achieve bragging rights and swagger but it looks so appalling. It doesn't suit anyone to behave in this fashion, let alone sisters.

Thus, if you take a gangster out of his estate and you place him in a masjid; he will begin to act like a mouse. That very same gangster who used to poke his chest out and walk upon the earth as if he owned it; if he was brought into the masjid and asked to read Sūrah al-Fatiḥah, he will become extremely embarrassed. Why is this? It is because he has done nothing in his life which is for the sake of Allāh ﷻ to the extent that he has even abandoned the Qur'an and those small sūrahs which even the young seven year olds have memorised. And if a person hasn't learnt these basic fundamental teachings, then he should try his utmost to learn it. For how long will a person live in complete ignorance?

Having understood this, we realise that all this gangster mumbo jumbo is just a front; a front which protects one from one's own insecurities. When a person can't do nothing apart from getting angry, he uses it to defend himself when others call him useless. There is no respect in such a life. Allāh ﷻ says,

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

"Do not walk on the earth in an arrogant manner. You can neither tear the earth apart, nor can you match the mountains in height."¹

Allāh ﷻ is mocking those who walk about the earth as if they own it; Allāh ﷻ is reminding them that they quite simply are nothing. In another verse, Allāh ﷻ reminds such people of where they came from. He says,

أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْتُهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

"Did man not see that We have created him from a drop of semen? Then suddenly he stood as an open adversary (to Us)."²

¹ Sūrah 17:37

² Sūrah 36:77

Once the governor of Basra passed by Sheikh Mālik Ibn Dinār ﷺ. The governor's appearance was that of a proud person; his garments were below his ankles and he was walking arrogantly. Sheikh Mālik ﷺ said, "Do not walk in this manner". The governor's attendants were enraged, but the governor said to them, "Leave him. Maybe he does not recognise who I am". Sheikh Mālik ﷺ replied, "Who can be more recognising of you than me? As for your beginning, you were a dirty drop (of semen). As for your end, it is a dirty corpse. And in between these two stages you carry filth within you." The governor lowered his head and walked away.¹

This is the reality of man and the reality of gangsters. The beginning is a dirty drop of semen and the end is a dirty corpse which nobody shows any respect or love to. In between these two occurrences, one lives a life which is complete and utter filth. Thus change yourself now and leave this world in a way where your body is pure and people pray over it. Make all the things which you have done in your life have been for the pleasure of Allāh ﷻ. 'Alī ﷺ used to say, "Live in such a manner that when you are alive, people desire your company and when you die, they cry over you."²

So how can a person break away from such a lifestyle?

This is all dependent upon your friends. If you keep good friends, then you will be able to learn about your religion, better yourself and behave like Rasūlullāh ﷺ. There are gangsters out there who are afraid to go in to different areas and post codes; this is because they are scared. If they get caught, they will be given the mother and the father of all pitai (beatings). Pious people who adorn themselves with the clothes of the sunnah do not fear such things; in fact, even gangsters respect the person who walks around draped in sunnah. Why is this? Because Allāh ﷻ has protected him and given

¹ Ibn 'Asākir

² i.e. they show sorrow, this doesn't mean they beat their chests, tear their garments and start wailing.

him honour. Rasūlullāh ﷺ said, **“When Allāh loves a person, He calls Jibrīl and says: ‘I love so and so, so love him.’ So Jibrīl loves him, then he calls out to the people of heaven, ‘Allāh loves so and so, so love him.’ Thus the people of heaven love him and he finds acceptance on earth. If Allāh hates someone, He calls Jibrīl and says: ‘I hate so and so, so hate him.’ So Jibrīl hates him, then he calls out to the people of heaven: ‘Allāh hates so and so, so hate him.’ So they hate him and he is hated on earth.”**¹

Is this not the reality? Of course Allāh’s ﷻ love is with that person who prays, who fasts, who recites the Qur’ān and is obedient; as a result, this love gives this man honour and protection in this world. People love him and respect him; on the other hand, a person who is disobedient receives nothing but hate. This person then walks around telling people, “I got bare haters!” Why is this? Because he is hated by the very Allāh ﷻ who created him.

Thus it is important to have good friends.

Also, calm down! This constant aggro is quite simply not worth it. Rasūlullāh ﷺ asked the companions, “Who is the strongest?” They replied, “It is he who can overpower him.” Rasūlullāh ﷺ said, “The strong person is he who can control his anger when he is angry.”² So this aggro must stop! Find yourself a pious scholar and sit with him, he will inshā’ Allāh place characteristics of calmness within you. Don’t be such an aggressive and angry person who swears and curses all the time. I’ve seen people who get so angry that they just start breaking their own things! They break their TV, Playstation, car and the list goes on. Then, when they cool down, they feel like a complete and utter numpty! My respected father would say to us when we were small, “If you look up and spit in the air, it will only land on your own face.”

Advice to the practising brothers

¹ Saḥīḥ Bukḥārī & Saḥīḥ Muslim

² Saḥīḥ Bukḥārī

Those who are pious to some degree must make some effort in regards to those who aren’t; it will be hard because many people don’t like to be advised by a ‘maulvī’. You must be patient and steadfast like our Nabī ﷺ. These are our brothers; we have a duty upon them, we can’t let them continue walking towards the fire. I pray that Allāh ﷻ raises people up from those who read this and makes them a guiding light for our youth. They need our time and love; nothing can be done by strictness.

May Allāh ﷻ protect our youngsters. Āmīn

Fighting Muslims Over Petty Issues

We have highlighted the term ‘beef ting’ in the previous chapter; one thing that I didn’t mention there was this fixation with fighting anyone, even if it be another Muslim. To be frank, Rasūlullāh ﷺ said, “A Muslim is he from whose tongue and hands others Muslims are safe.”¹

It is important to understand the sanctity and respect which is given by Allāh ﷻ to every Muslim. ‘Abdullāh ibn ‘Amr ibn al-Āṣ ﷺ states, “I saw the Messenger of Allāh ﷺ performing ṭawāf around the Holy Ka’bah saying to it, ‘How pure and good you are! how pure and good your fragrance is! how great and exalted you are! and how great and exalted your sanctity is! But by Him in Whose hand is Muhammad’s soul, the sanctity of a believer’s blood and property in the sight of Allāh is greater than your sanctity!’”²

Likewise, Rasūlullāh ﷺ said, “Stay away from making assumptions for assumptions are the most false of all speech. Do not spy on one another, do

¹ Saḥīḥ Bukḥārī

² Targīb wa at-Tarhīb

not compete with one another in world affairs, do not envy one another, do not hate one another but be slaves of Allāh, who are brothers to one another.”¹

Having understood this, one realises that the blood of another Muslim is not something which is cheap! However, many people are fighting each other without any real reason behind it. Maybe because he was staring at you in a strange way or spoke sharply to you; but this doesn’t give you permission to go and hit him! Allāh ﷻ says,

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“...And those who control anger and forgive people. And Allāh loves those who are good in their deeds”²

Forgiveness is something which is incredibly important; especially over petty things which are not worth going mental over. Yes, there may be times in life where somebody else does something which appears to be petty but its implications may be extremely severe which may warrant you to become angry. However, generally, there is no need to get angry if someone is staring at you in the wrong way! Just smile back (unless it is a sister!)

Sometimes, people fight over something which is forbidden anyway like drugs and alcohol. I remember, during college there was a girl who was in a relationship with a boy. A second boy then made an advance on her which she did not initially reject. Eventually, she went back to her boyfriend and told him what had happened; he went completely mad and then absolutely battered the other bloke! To the extent that others joined in as well; it was like a scene for a blockbuster Bollywood movie apart from this one poor soul could not do anything to fight back. The entire beating culminated with him lying on his back beaten to a pulp and whilst in this state, somebody stole his shoes and then hurled it like a javelin over a fence! The sad thing about this all was that Muslims were fighting each other over something which was forbidden from the very start. Neither party had the right to be in relationships with one another and the boyfriend was not the girl’s husband or anything; he was just

¹ Saḥīḥ Bukḥārī

² Sūrah 3:134

her lover which is not allowed in Islam anyway. Thus, something that was not even permissible was fought over.

There are other situations far worse than this where Muslim boys are stabbing up one another; again, having the aforementioned aḥādith in mind, how could this possibly be allowed? Once again, what possible answer could this person give to Allāh ﷻ when He asks him as to why he killed one of His slaves?

Thus, our relationships with our brothers and sisters in Islam should be one of patience and virtue. There is no need to fight and squabble over petty things. Rather, we should be patient with one another. The way to achieve this is to cut down our aggression and find the ability to laugh and pass matters off.

May Allāh ﷻ give us the ability to love our Muslim brothers and sisters correctly. May He give us the ability to behave with people in a manner which is most befitting for a Muslim. Āmīn.

Rapping

Another thing that has come out of gang culture is this fascination in rapping; once again, there is no need for me to go into the rulings which pertain to music as the scholars have highlighted them repetitively and the majority of the Muslim community know what the deal is. However, what I will discuss is the issue which is taking our young boys and even girls by storm.

It is all too normal to see videos all over the net of wannabe rap artists; there is no problem in using words to rap about dīn; in fact, this could be a source to bring many back onto the straight path. The problems arise when our youngsters are rapping about things which are quite simply vulgar and have no basis whatsoever in Islam.

In fact, I was recently stunned to see a young boy from the community release his own rap video on the internet in which he was rapping about how 'hard' he has had life. He goes on to talk about how difficult it is to get a job, how attracted he is to women etc. The strange thing is that he is a sixteen year old boy whose father has taken care of him! He has not had to do anything hard in his life and as far as women are concerned, he hasn't got a girlfriend (or ever had one)!

Similarly, there are many sisters out there who also enjoy making these rap videos and lyrics. Unfortunately, these are the very same sisters who keep placing 'init bruvz' at the end of every sentence! There are many who want to express themselves but it is not warranted in such a vulgar way.

Many rap about women, sex, drugs, violence and their words have no moral or logical direction. It is just a bunch of words put together and said in a manner which makes the rap artist seem amazing. If a person was to write down every single word that was uttered, it would not make sense in plain English. Thus, what is the virtue in this? A person's words should be such that he could guide people with them, he could teach his children with them; how can we tell our children not to swear when we are the very ones who are uttering such filth which is brainwashing the lives of many?

Thus it is necessary to break away from this; many are busy in making music videos with their crew and friends but it all looks quite silly. A person will think that it looks quite good at first but after a few years, he'll look back at his 'rap video' and think, 'what on earth was I doing?!' So save yourself the embarrassment from now. There might be a select few who praise such artists and say, 'That was brilliant!' but the majority of people will look at the rap and the filth which is being supported and will immediately turn it off. And even if there are many who support it, it does not make it all rosy in the Court of Allāh ﷻ.

Thus, snap out of it; if Allāh ﷻ has given you such poetic ability, then utilise it in something that would please him. Allāh ﷻ has given us this body as a trust, then how can we show Him disrespect with it? Write some nice verses which will pull people back onto the straight path; have the words checked out by some local scholars and then help the community. Even the likes of Hassān ibn Thābit ؓ would compose poems which would draw people to the truth and as a result, he was incredibly beloved by Rasūlullāh ﷺ.

And if you feel that you can't do anything, then at least stop yourself from deviating others. There are so many ex rappers out there who made so many soundtracks; they then changed their ways but are going from town to town pleading with people not to listen to their music. Why is this? It is because they could be punished for deviating people from Allāh's ﷻ command.

May Allāh ﷻ give us the ability to protect our speech. Āmīn.

Clubbing & Raving

There are many types of people who go clubbing and raving from amongst the Muslim community; some are very shy and struggle in socialising with others. Some are very confident and socialising comes as second nature to them. Others are straight up janglis (those who have animalistic behaviour) and they just cause all sorts of problems for themselves and others. Whatever be the case, clubbing and raving has become popular. It is all too common to see students going out on a Friday night or weekend to party till they get a phone call from mum and dad.

Once again, raving and the like boils down to the company a person keeps. A person will be hesitant in going to a club by themselves because they don't really know anybody and fear might arise in one's heart as to what could possibly go wrong. Thus, if a person has a group of friends to go with, then they quite simply will.

Sometimes you get people who are extremely shy of speaking to people or socialising at all; I have seen people whose palms sweat when they meet others for the first time. Yet even these people are dragged onto the dance floor by friends who are experienced. Thereafter, once a person has become accustomed to the environment, they slowly lower their guard thereafter and they too become one with the bewaqūfi (stupidity).

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Once again, raving and the like boils down to the company a person keeps. A person will be hesitant in going to a club by themselves because they don't really know anybody and fear might arise in one's heart as to what could possibly go wrong. Thus, if a person has a group of friends to go with, then they quite simply will.

Sometimes you get people who are extremely shy of speaking to people or socialising at all; I have seen people whose palms sweat when they meet others for the first time. Yet even these people are dragged onto the dance floor by friends who are experienced. Thereafter, once a person has become accustomed to the environment, they slowly lower their guard thereafter and they too become one with the bewaqūfi (stupidity).

In fact, there have been many such stories and even videos uploaded of sisters who wear the ḥijāb/‘abāyah dancing in clubs. This is something which really makes the heart cry; where has the modesty and the shyness with regards to oneself gone? At this juncture, some brothers may say, “Yeah, it’s only girls who shouldn’t be ripping the dance floor like that!” Actually, those who entertain such thoughts should be given a dose of reality as they too are also forbidden to ‘rip the dance floor’ like that. Our dīn teaches us to be modest in relation to ourselves; not to place ourselves in any situation which will give others the ability to criticise and ridicule us.

Rasūlullāh ﷺ has said that Ḥayā’ (modesty) is a branch of faith.¹ In another place he has said, “Every nation has a trait and the trait of my nation is modesty”². He has also said, “Vulgarity does not exist in something except that it makes it repulsive and modesty does not exist in something except that it beautifies it.”³ In fact, men are even given the example of Rasūlullāh ﷺ who was described as being more bashful than a veiled virgin within her quarters.⁴

Thus, going to places where there is a threat to one’s modesty should be abstained from, especially for those who are adorned with the beard and ḥijāb. Now, this doesn’t mean that you should cut your beard or take off your ḥijāb whatsoever! Two wrongs do not make a right! Rather, fix your situation; why are you willing to remove something which will earn you reward in pursuit of something that will earn you a punishment? It makes no sense whatsoever to take off the beard/ḥijāb simply because you want to dance. Rather, our mentality should be, “I am quitting all this vulgarity because I am a person who has been honoured by Allāh ﷻ with the dīn of Islam. Thus, I must honour my ḥijāb/beard and stay away from such places!”

¹ Saḥīḥ Bukḥārī & Saḥīḥ Muslim

² Muwaṭṭa’

³ Sharḥul ‘Arba’īn lil Ḥumaydī

⁴ Saḥīḥ Bukḥārī

When a person wears such religious attire and then disgraces it by performing sins in the open; they have quite simply signed up for disgrace on their own name. The people in the community will label them as a total disgrace. The most evil thing about this all is the consequential stigma and shame which will surround the people who are pious. It really upsets me when people start talking foul about ‘ḥijābis’ and ‘beardies’; the large amount of those who adorn themselves with religious attire are good, pious people however, they are being made to suffer by those who have no shame in relation to themselves.

Having said this, there is also caution to those who wear virtually nothing when they go to such gatherings. What is the aim of dressing up in such skimpy clothing? Is it so men who have no nobility can satisfy their desires and conjure perverted thoughts? Or is it to bring attention to oneself?

Whatever the case, a person who has some dignity within themselves will realise that dressing up in such ways is not befitting for the Muslim. Similar is the case of men; many males go to such clubs and the first thing they do is rip their tops off to reveal their six pack and toned body! Some are so shameless that they still rip their shirts off despite having a jelly belly! Once again, how can this possibly be legitimate?

Amongst the Ṣaḥābah ﷺ there were men who were incredibly built and strong but they did not use their bodies to gain attention. Their bodies were only ever revealed during hard labour, or when they were in their private quarters. Nobility in a man is when he has muscles but he covers them from people out of humility and dignity.

Also is the problem of alcohol and intoxicants in such places; it is so widely available that a person doesn’t need to go far to acquire them. There will be a chapter on alcohol and intoxicants later on inshā’ Allāh. However, one issue which is appearing regularly is the issue of mixing another’s drink with a substance which will affect their mental stability. During my time in

university, I did a module titled, 'Criminal Law'; I was constantly shocked and stunned by the amount of sexual offences which were carried out due to alcohol or some type of substance which had been fused with alcohol. A Muslim quite simply should not be in such places where such danger is present; and it doesn't make it fine for him to be there if he wants to simply drinking orange juice.

Another issue in relation to this topic is the ease with which one can attend such venues. Unfortunately, people find it very easy to lie to their parents. They tell them, "I am going to go and revise at my friend's house." In reality, they get changed at their friend's house and then go raving for the night! Thus, parents must also become smart! This does not mean that one should spy on the child and give strain to the relationship they have with them but rather, parent's should keep a watchful eye on them.

The harms are numerous; such places are hot spots for drinking, fornication, fighting, drugs, music/dancing, undignified men and the list goes.

What should we do to avoid such places?

Once again, good company. This is a term which has regularly been utilised in this book and will continue to be used. Good company is quite simply the core to a person living a good life; it's easy to be good when there is good all around you and it is easy to be evil when there is evil which surrounds you.

However, there are very little who are willing to ditch evil company; in this case, just build up your courage to quite simply say, 'NO!' It will cause quite a stir; your friends will tease you and even get angry with you. They may ridicule you and spread silly stories about you but you have to quite simply reject their advances. Sooner or later, you will realise how foul such people can be.

Another remedy to those who are into clubbing is to busy oneself with something which is good. If you are a boy and you find yourself bored on a

Friday evening, then busy yourself with something that will bring some benefit. Go find good people with whom you can play football with; many 'beardies' go and play football on the weekend and this is good. It will give you good exercise and your time will pass also. If you are not into football, then go search for another thing you could do which is within the boundaries of our religion. There are many places and things you can do which let off steam, it is just for you as a person to find out the best thing for yourself.

May Allāh ﷻ give us the ability to remain dignified. Āmīn.

Shisha Cafes

To begin with, I want to make it clear that I am not attempting to give any Islamic legal ruling on smoking shisha for many scholars, far greater than myself have already elaborated upon it.

Shisha cafes have always been popular; at first, it starts off as something exciting. All the 'elders' (and in street terms, by 'elders' I mean 19+) are doing it and thus, all the youngsters want to follow in their footsteps. When trends spread amongst youth who don't really know what they are doing, it soon becomes a craze. As a result, tons of 15+ years old boys and girls find some time after school and in college to go to shisha cafe and participate in the 'shisha hype'. The funny thing is, when the 'elders' see such young people in the shisha cafes, they immediately think, "What is this little child doing here?!"

The reality is that you will be able to find a person from every walk of life in a shisha cafe. From young minors to recovering addicts and young couples, for some reason, such cafes have even become a hotspot for our young Muslims.

However, if a person ponders over the whole hype surrounding shisha from a logical point of view, one wouldn't really bother with it. If I was to tell a normal, thinking person that I wanted to go to a cafe to spend my money on something that will not fill my stomach (or quench my thirst) and waste my

time, he would call me a complete duffer. However, despite knowing this subconsciously, many of us still loiter around in shisha cafes all over the UK. The situation has become so dire, that we will smoke shisha anywhere and everywhere! I remember a few brothers who took shisha with them in their car as they had a long travel ahead of them! They were telling me that they were smoking whilst driving and one person had to act like a goal keeper in order to keep the burning coal from falling! How ajeeb (bizarre)?

The first question we need to ask ourselves is, 'why are we constantly smoking shisha?' There isn't any logical answer apart from the fact that it initially gives some peace and relaxation to the mind. However, after some time, this relaxing sensation will wear off also. Is it worth spending so much money regularly just to get this kind of peace? No it isn't, you could get it for free in tahajjud or even in the daily prayers.

In fact, a person once asked my beloved Sheikh Abdur Rahim (may Allāh ﷻ protect him and elevate his rank) whether it was advisable to perform yoga in order to attain some inner peace. My dear Sheikh said the following:

"The best exercise is in prayer. A lengthy rukū' and prolonged sujūd will bring you that same soothing effect. Search on the web for 'benefits of prayer' and you will be amazed at your findings."

Others smoke shisha just for the thrill of it; for some reason, there is something really exciting in having thick, white hoops coming out of one's mouth. Such is the excitement that many feel it is worthy of being pictured and placed up on their social networking websites! Again, there is no such benefit in this.

Finally, sometimes, people just smoke shisha in cafes for the sake of socialising and passing time. This is perhaps where problems can occur for Muslims; such cafes are a place to mingle if you're single. Many people go into such establishments, desperately hoping to catch the eye of the other

gender! Sometimes, two groups of strangers meet and they hit it off immediately and as a result, all types of chaos begins! This type of gathering can also be used as a means of couples meeting and sharing some 'quality time' together. Whatever the case, the basic point made here is that time spent in shisha cafes has almost become a hobby despite it having no pure, revitalising benefit whatsoever.

Having understood this, such places are highly addictive for some. They need to go back at least 3-4 times a week, just to chill out.

What advice can be given to the one who wishes to ignore such places?

Firstly, we must quite simply understand that there is not such benefit to our lives or to our wealth through shisha. A person can sometimes waste so much money and can get to the point of stealing from his parents just so that he can chip in. A person needs to be able to see this and quite simply say, 'enough is enough'.

Secondly, we must try to make use of our free time; this is a problem that effects us all. We spend hours on end, wasting our time in some way or another. In this particular instance we are discussing shisha but it can also occur with constantly watching TV. When time is wasted, we feel really ugly within ourselves and useless; to avoid getting this feeling, we have to limit the time we spend doing shisha.

Finally, it all depends once more on the company a person keeps. I hope those who are reading this book are beginning to understand how important good company is.

May Allāh ﷻ help us to understand our faults and give us the ability to correct our wrongs. Āmīn.

Alcohol & Intoxicants

The following is a leaflet I produced in college. Many brothers and sisters had begun drinking; it got to such a point that some even went to the extent to describe alcohol as a 'fizzy drink'. The leaflet is as follows:

The Punishment

The punishment for a drink that will not be able to quench the thirst felt in Jahanam:

Rasūlullāh ﷺ said,

"Whoever drinks wine, Allāh will not accept his prayers for 40 days. If he seeks forgiveness then Allāh will forgive him. And if he repeats it again Allāh will not accept his prayers for 40 days. If he seeks forgiveness Allāh will forgive him. And if he repeats it again Allāh will not accept his prayers for 40 days. If he seeks forgiveness Allāh will forgive him. If he repeats it a fourth Allāh will not accept his prayers for 40 days. If he seeks forgiveness from Allāh, Allāh will not forgive him and he will be made to drink the water of impurities (of the inmates of hell).¹

¹ Tirmidhī, ibn Mājah, Nasā'ī- The term 'will not forgive him' is highlighting the extreme severity of the matter at hand. i.e. if he wants to be forgiven then he must make an incredibly strong repentance and vow never to return to this sin.

The Messenger of Allāh ﷺ has also said, "There are three that will not enter paradise: a habitual drinker, one who cuts blood ties (relations) and one who believes in sorcery."¹

In another ḥadīth, the Prophet ﷺ has said, "There are three on whom Paradise is forbidden. A habitual drinker, one disobedient to parents and a careless husband who establishes impurity in his family."²

Furthermore, if a person dies drinking alcohol, then he will stand before his Lord just like the one who ascribes partners to Him and the one who ascribes partners to Allāh will never be forgiven!³

The Muslim youth are drinking alcohol as if it was mango lassi and consequently, it is becoming a huge addiction. I would drink a lot of fizzy drinks when I was young and my beloved mother would always say to me, 'Abdus Subhan! The taste is only on the tongue!' Similar is the case of alcohol. The taste is on the tongue but the consequences will remain in the Hereafter. You will be raised before Allāh ﷻ like the one who commits the sin which is not worthy of forgiveness, Shirk! On that Day, there will be no translator, man will abandon his brothers, his mother and his father, his wife and his children and he will not move till he has answered the question, "What did you do with your youth?"

Let us momentarily forget about the questioning on that Day and ask ourselves same question right now, as we are reading this:

"What am I doing with my youth?"

The habit should stop now for death is around the corner and after we breathe our last, we cannot come back and amend our ways.

¹ Ahmad

² Ibid

³ Ibid

Imām Ghazzālī رحمه الله gives a beautiful example, he says:

"A man was walking in the jungle when suddenly, a lion began to chase him. As he ran away he fell into a well and as he fell he grabbed onto a rope. He thought he was safe but below him there was a huge serpent with its jaws wide open, waiting for him to fall. Whilst he was holding onto the rope, a black mouse and a white mouse began to nibble away at it. This man began to panic and became very scared until he spotted a honeycomb on the side of the well. He dipped his finger into it and then placed it on his tongue. For a second, he forgot about the situation he was in and enjoyed the taste. His worries had momentarily disappeared but reality soon came crashing back to him... he was going to die."

Imām Ghazzālī رحمه الله mentions that, the lion represents death that we all run away from. The serpent is the grave which we all must fall into. The rope signifies our life and the black mouse and white mouse are the night and the day which nibble away at our existence. Finally, the honeycomb is the dunyā (world) that we are in, which is so fruitful in our eyes that we expect to live forever but as Allāh ﷻ the Almighty says in the Qur'ān:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنْ الْكَافِرِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

"Every soul has to taste death. It is on the Day of Judgement that you shall be paid your reward in full. So whosoever has been kept away from the Fire and admitted into Paradise has really succeeded. The worldly life is nothing but an illusionary enjoyment."¹

What have you done in your life? What is on your CV to present to Allāh ﷻ, the Employer of Jannah? What makes you think you're so special that you

¹ Sūrah 3:186

deserve a place in these high ranked positions. Never lose hope and feel that Allāh ﷻ will not forgive you for that in itself is a major sin. Allāh ﷻ says,

“O son of Ādam, so long as you call upon Me, and hope in Me, I shall forgive you for what you have done, and I shall not mind. O son of Ādam, were your sins to reach the clouds in the sky and were you to then ask forgiveness of Me, I shall forgive you. O son of Ādam, were you to come to Me with a world full of sins and you were then to face Me, without having ascribed anything with Me, I shall grant you a world of pardon.”¹

- End of Leaflet -

Quite frankly, we can't consider alcohol and intoxicants to be something which is quite small. It really isn't; it is something that pollutes the body physically and also spiritually.

Many people are now gaining work experience in places where they are mingling with people who drink. After work when everybody goes out for a 'pint', they do too. We must become strong enough first to say 'NO' to our desires and secondly to the people around us.

There is no need for me to mention a long passage on the harms of alcohol/intoxicants as it is obvious to everyone. How can a person stop using these substances?

Well, first and foremost, a person is in need of getting professional help if he is badly addicted to it. There are some people who can give things up immediately by just understanding the truth from Allāh ﷻ but most people are not like this. If a person is really, badly addicted to such substances then it is necessary for him to seek help from those people who have assisted others in the past. Giving up an addiction all by oneself is extremely hard; a person is in

¹ Tirmidhī

need of constant support and supervision as it is extremely hard. You must seek proper help from a rehab centre in order to quit.

If you are suffering from such addiction then you have to try your best to get the correct help for your own benefit; this is not anything to be shy about. Rather, this is something quite honourable and amazing; many people get addicted and they can't be bothered to make an effort and quit it, they hope they'll wake up in the morning and it will be gone. However, the amazing person is he who recognises how far deep he is in a problem but tries everything within his strength to climb out of it. Thus, I give a message to those who are addicted; do not be ashamed to seek help but see it as a magnificent step towards earning the happiness of Allāh ﷻ.

For those who drink alcohol for the sake of it; you really need to fix up. For a Muslim, alcohol is not water that he can drink when gets thirsty; the punishment is quite simply not worth it. What is the logic in drinking something which gives a person more damage than benefit? The taste is always on the tongue but the effects last for a long period. Be prudent, be sharp; don't waste your life in such 'pleasures'.

If you fear that you will purchase alcohol, simply give your money to your parents or someone who can look after it for you. When a person has money in his pocket all the time, he'll spend it and waste it on anything.

Once more, stay away from people who urge you to take a few gulps. They are not your friends, they are your enemies and you know it.

May Allāh ﷻ give us the ability to consume that which is Ḥalāl. Āmīn.

Shooting Drugs

A common problem which is afflicting many youth from amongst the Muslim community is the selling (shooting) of drugs. What is quite distinct is that some brothers don't take drugs themselves, they just provide it and facilitate it for others. Why? Because it pays good, really good.

In fact, I was once teaching a group of 7-15 year olds. I told them about the harms of drugs when one said, "Is shooting drugs allowed Maulānā?" I said, "Of course not!" He said, "Why? You get lots of money for it!" I was stunned! A small boy was convinced that being a dealer is okay because it pays well!

One thing that must be established from the beginning is that the outcome of something does not justify the means used to acquire it. Similar is the case of a shotter; despite him becoming happy that he has acquired a huge amount of money, it doesn't make his deed of selling drugs to people correct. He is in effect destroying the lives of people and earning himself a horrible punishment from Allāh ﷻ.

In relation to the wealth that he has earned; every penny of it is Ḥarām and is free from any prosperity from Allāh ﷻ. In fact, whatever he eats through that money is haraam, as is his drink, his clothing, his housing and everything else that he has bought with that wealth. Rasūlullāh ﷺ mentions in one ḥadīth,

"There are three whose duas are accepted. There is no doubt in it being accepted: (1) The supplication of the one who is oppressed (2) the supplication of the one who is a traveller and (3) the supplication of a parent against their child"¹

In this ḥadīth Rasūlullāh ﷺ mentions that a person who is a traveller will have his duas accepted by Allāh ﷻ. However, despite possessing this high and prestigious rank, there is also another situation in which a person can be a traveller and have all his duas rejected by Allāh ﷻ. This happens when his income is Ḥarām. Rasūlullāh ﷺ said,

"Verily, Allāh is Pure and He only accepts pure, and indeed Allāh commanded the Believers what He commanded the Messengers. He said: 'O Messengers, eat of the pure things and perform righteous acts. Verily, I am Well-Aware of what you do.' And He said 'O you who believe! Eat of the good things that We have provided you with, and give thanks to Allāh if Him it is that you serve.' Then the narrator of the ḥadīth (Abū Hurairah ؓ says) says: The Prophet ﷺ made mention of a man who is constantly in journeys and has dishevelled hair and dusty appearance (due to constant journeys for performing acts of righteousness such as Ḥajj, 'Umrah, seeking knowledge etc.) and he raises his hands towards the sky saying "O my Rabb. O my Rabb". But his food is from haraam. His drink is from Ḥarām. His clothes are from Ḥarām. He is nourished from Ḥarām. How can it (his prayer) be accepted?"²

This is what happens to the income of a person who sells drugs. He may be happy that he has accumulated a large sum of wealth, he may boast in front of his friends and women but in front of Allāh ﷻ, this person has no value at all. What is the worth of such wealth which has no blessing on it? Isn't it more

¹ Al Adabul Mufrad

² Arba'in an Nawawī

respectful and dignified to take on a proper job (be it hard) and earn a pure, blissful source of income?

A person who consumes Ḥarām income suffers greatly in that his du'ā's are not accepted by Allāh ﷻ. Furthermore, if he uses this wealth to feed his family members and maintain his household, then the same principle applies.

In fact, when a person's wealth is poisoned by Ḥarām, it can have the following effects on the person:

- Arguments and quarrels afflicting the family.
- Children become disobedient towards their parents.
- Du'ā's are not accepted.
- No blessing in wealth.

Up to now, I have only spoken about selling drugs on an Islamic level in the light of the Qur'ān and the sayings of Rasūlullāh ﷺ. However, much can be said from a logical point of view.

Anybody who has an iota of intellect will be able to see that selling drugs to others is not something which is praiseworthy. Despite it paying well, it is something which can be the cause of huge problems; not only for oneself but for others as well.

Many youngsters do not know what they are getting in to when they begin their druggie adventure; they think it is just something which will give them a buzz and they do it because they've been told that it's amazing etc. Then, when they become so addicted to drugs that they are chewing on cigarette butts, they realise how wrong they were. Alḥamdulillāh, many of our youth know what they are doing is wrong; the problem is that they can't get off it. For that, professional help and advice is necessary as mentioned before in the chapter about alcohol and intoxicants.

Those who sell drugs must look at the bigger picture; just to bring money into their own pockets, they have destroyed lives. Not just the life of the person who has consumed drugs but the life of their family is also destroyed. Many a times, problems come to us of parents and family members who have cried countless tears over their child because some drug dealer had supplied their child with stash upon stash to keep them addicted. This child, who was once the coolness of his parent's eyes has now become the scourge in their life.

I urge those who sell drugs to just open their eyes; think of the bigger picture. Any person with even a tiny amount of understanding will know this to be wrong. When supplications are made by the heart, Allāh ﷻ answers them. There are so many people who are cursing and making supplications against the one who sells drugs; do you think that Allāh ﷻ will not answer their prayers? You are living a life which is being cursed with tears of desperation, you must wake up.

Rasūlullāh ﷺ said, "The best of you are those who benefit the people the most"¹ so be people who are helping communities, not destroying them.

Finally, the drugs game is one which is really dangerous. If you get in to deep with people who are addicted, you will be afflicted with huge amount of troubles. It is a dirty game which can have dirty consequences! Be clever, sort yourself out and make a good living for yourself and your family.

May Allāh ﷻ give us the ability to attain Ḥalāl income. Āmīn.

¹ Al Adabul Mufrad

The Tarāwīḥ Loiterers & Drumstick Biters

As I write this, there is little over a little of a month left before Ramaḍān comes. Once again, there will be the thrill of waking up in the morning with family members, eating together and then fasting the entire day. The whole community is united in worship and a strange sense of peace settles upon us all; being good in Ramaḍān is just so much easier. My respected and beloved teacher, Sheikḥul Ḥadīth Maulānā Yūsuf Kotī (may Allāh ﷻ protect him and keep his shadow over us) once said during our lesson, “Even if a person has the most filthiest of habits, he can definitely get rid of it during this month if he really perseveres.”

However, Ramaḍān also gives rise to two type of people:

1. The Tarāwīḥ loiterers

These are those people who loiter around the alley ways during tarāwīḥ (sometimes with a chocolate bar in their hand). It is utterly bizarre; this is the month about which Rasūlullāh ﷺ said, “Whoever stands up and prays in the nights of Ramaḍān out of faith and in the hope of reward, his previous sins

will be forgiven.”¹ Yet, many of us feel incredible joy loitering around in alley ways with our friends reminiscing.

Many even lie to their parents just to get out of the house! They know that their parents won't stop them from going out to pray and so they use tarāwīḥ as an excuse to roam around the roads. The mischief which they then get into depends on how old these loiterers are. Some opt to go out to knock on people's doors and then run, others go to throw eggs and in some circumstances, people even go to commit robbery.

Such individuals are called, ‘Tarāwīḥ loiterers’. These people really need to understand the virtues of Ramaḍān. The nights of Ramaḍān are full of virtue and the chance for you to ask Allāh ﷻ for His guidance. There are so many people who have spent only one Ramaḍān properly but then that was enough for them to change their lives forever. This should be the month in which you now turn to Allāh ﷻ and leave these petty doings. A person who misses out on worshipping Allāh ﷻ on the night of Laylatul Qadr (which is better than 1,000 months) because he is rolling down a hill in a shopping market trolley really needs to kick himself!

Allāh ﷻ highlights that such people who are wasting their lives are really in need of change. He ﷻ says,

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ قَسُوا قُلُوبَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

“Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allāh and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners.”²

¹ Ṣaḥīḥ Bukḥārī

² Sūrah 57:16

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will be forgiven.”¹ Yet, many of us feel incredible joy loitering around in alley ways with our friends reminiscing.

Many even lie to their parents just to get out of the house! They know that their parents won't stop them from going out to pray and so they use tarāwīḥ as an excuse to roam around the roads. The mischief which they then get into depends on how old these loiterers are. Some opt to go out to knock on people's doors and then run, others go to throw eggs and in some circumstances, people even go to commit robbery.

Such individuals are called, ‘Tarāwīḥ loiterers’. These people really need to understand the virtues of Ramaḍān. The nights of Ramaḍān are full of virtue and the chance for you to ask Allāh ﷻ for His guidance. There are so many people who have spent only one Ramaḍān properly but then that was enough for them to change their lives forever. This should be the month in which you now turn to Allāh ﷻ and leave these petty doings. A person who misses out on worshipping Allāh ﷻ on the night of Laylatul Qadr (which is better than 1,000 months) because he is rolling down a hill in a shopping market trolley really needs to kick himself!

Allāh ﷻ highlights that such people who are wasting their lives are really in need of change. He ﷻ says,

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَّلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

“Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allāh and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners.”²

¹ Ṣaḥīḥ Bukhārī

² Sūrah 57:16

The second group of people are:

2. Chicken Drumstick Biters

I first came across these people during my time in college. Nearly every hour, there would always be students standing outside college and walking around outside the premises. It was just a social hotspot along with the canteen and the quad. People would sit on the railings, talk with one another, mingle and eat their food. However, during Ramaḍān, all these hotspots are deserted as the majority of the Muslims come to college and then leave so they can catch up on sleep or stay away from any evil. I remember once, during the month of Ramaḍān, I left college only to find a Muslim sitting on the railing savaging a chicken drumstick! I was in total shock! After the incident, it became a regular occurrence; in fact, I would hear many brothers talking about such people and they were ridiculed by all the Muslims. There are a few things that we must understand about fasting in general. My dear teacher, Maulānā Qamruz Zamān (may Allāh ﷻ protect him) writes:

Fasting brings a special, close connection to Allāh ﷻ:

In a Ḥādīth Qudsī, Allāh ﷻ says: "Fasting is for Me. And I shall (personally) apportion out the reward for it, because he leaves his desires and food for me".¹

Then there are levels of fasting:

1. Ṣawm al 'Umūm (Ordinary Fasting) – this is when one abstains from food, drink and sexual desire.

2. Ṣawm al Khuṣūṣ (Special Fasting) – this is when one keeps one's ears, eyes, tongue, hands, feet and all organs away from sin. This includes:

¹ Ṣaḥīḥ Bukḥārī & Ṣaḥīḥ Muslim

- (Kafful Baṣar) – one avoids viewing anything that is blameworthy or sinful.
- (Kafful Lisān) – one guards one's tongue from idle chatter, lying, gossiping, obscenity, rudeness and arguing.
- (Kaffus Samā') – one closes one's ears to everything reprehensible or unlawful to utter. Likewise, this will also become unlawful to listen to.
- (Kafful Yad) – one prevents the hands from being utilized for anything improper.
- (Kafful Rijl) – one prevents the feet from stepping towards that which is sinful.
- (Kaffu Sā-irih Jawāriḥ 'anil Āthām) – one keeps all other limbs and organs away from sin.
- (Admu Ikthar Min at Ṭa'ām) – one does not overfill oneself.

3. Ṣawm al Khuṣūṣil Khuṣūṣ (Extra special fast) – this is the fasting of the heart, which results in one completely abstaining from unworthy concerns of the world and improper considerations.¹

Remember! The objective of fasting is that one values and appreciates the taste of hunger, and becomes the abandoner of desires. We should try our best to avoid eating in this manner in the month of Ramaḍān, especially not in front of everyone with a smile on our face!

May Allāh ﷻ help us to remould reform and renew our physical, mental and spiritual habits as well as our behaviour. Āmīn.

¹ This can also be found in Aṣrār us Ṣawm lil Ghazālī

Speak Properly & Clean a Foul Mouth

Speech is something which can highlight many things about a person; it could show how clever a person is and on the contrary, it could also show how stupid a person is. The more eloquent a person is, the more learned he is considered and the less eloquent a person is, the more 'basic' he is considered. Quite simply, the way we use our tongue, the things we talk about, the words which we use all have some impact in the way we are looked at by other people.

Having mentioned this, different people have different ways of speaking. I want to highlight the usage of slang and the way we speak. Once again, the influence of gangster culture has impacted many of us to the extent that we can't even string a proper English sentence together! Some people who may be reading this might be confused at this juncture as to what I am talking about. Sometimes, in parts of the UK, there are youth who speak English in a way which cannot be understood! How many times have you sat on the bus only to hear a person shout down his mobile, "Blad! Mandem was rolling on road, from postcode to postcode, on a proper hyped one, looking for any wasteman to shank! Get me in it? Popo was after me!" That one sentence was

and remains a crime against English language and literature! A total and complete abomination!

Unfortunately, many youngsters are considered to be stupid despite being very bright people due to the way they speak. Speaking in this 'street tone' may be acceptable in one's locality but as soon as they go out into the world and meets professionals, they'll be considered to be a total joke. During the final year of my degree, I chose a module which required the students to participate in class debates and presentations. Due to the academic nature of the class, everybody who spoke had to do so in a clear and articulate way. There was however, one young girl present in the class who was really into 'street culture'. When she began speaking, her use of language was terrifying! She kept using street terms in a law debate! It was evident from those who were sitting in the class that they did not even take her seriously.

Thus it is important to speak properly. When a person speaks well and uses words which are pleasant, they are respected by others. They take this person seriously and recognise him to be learned.

This is also advice for some sisters who speak 'street' in an attempt to look ghetto. It just doesn't work and makes a person look really ignorant and uneducated. 'Ā'ishah relates, "Rasūlullāh spoke clearly, word for word. A person sitting in his company remembered what he said."¹

The second area I would like to discuss in this chapter is in relation to swearing. Some people quite simply cannot help but swear or be foul mouthed in their sentences. During my second year of college, I came across a girl in my English class who would use the 'F' word before every word! She asked me as to why I don't swear and I told her that it was disrespectful and

¹Shamā'il at-Tirmidhī

reflected harshness within a person. For some illogical reason, she did not agree.

However, Rasūlullāh ﷺ has said, "Modesty is part of belief and belief (i.e. one who has belief) is in the Jannah. Foul language is part of coarseness/hard heartedness and coarseness (i.e. one who is coarse) is in the Fire."¹

What is the remedy to making sure the tongue is utilised properly? One has to become really conscious of the way that he speaks. They have to try their utmost best to avoid the random 'blud', 'get me', 'are you dumb?' and words like it. When a person makes an intention to speak properly, they will become conscious of their words and thus they will begin to rectify their own mistakes.

In relation to swearing; a person must do the same thing but also realise that there is no benefit for them in swearing. Sometimes it can be really hard because events can occur which really test ones patience but generally, one should strive his utmost to make their general behaviour good. Also, it is beneficial to stay with pious people. Generally, people have respect of religious people and they try their utmost best not to swear in front of them. In fact, this is something which can be seen in non Muslims also! I remember a person once approached my friend who was busy talking to a non Muslim. The non Muslim was extremely angry about some incident that had occurred and was really swearing. When this religious person stood beside my friend, the non Muslim noticed him and apologised.

If you stay in the company of people who don't swear, you too will drop the trait. It **will** eventually stop! And if you do swear in the heat of a moment, then ask Allāh ﷻ to forgive you and be mindful next time. You are only human after all!

¹ Al-Adabul Mufrad

Furthermore, abuse stems from anger and so anger must be controlled!

When I was in the fourth year of my 'Ālim class, under the instruction of my dear and most beloved ustādh, Maulānā Irfan (May Allāh ﷻ accept him, protect him and preserve him), I compiled forty ḥadīth on the topic of good speech. I thought it would be beneficial to include some of those aḥādīth here which have greater commonality to this particular topic:

"...And let whomsoever believes in Allāh and the Last Day speak good or remain silent."¹

Effectively, a person who believes in Allāh ﷻ and the Last Day is a Muslim provided that they believe in the basic principles of Faith. However, the indication here is towards a person who is a complete believer in that he strives to perform other religious obligations which many are neglectful of. A sign of a person being a complete believer is mentioned here, is that he only speaks that which is beneficial to all and refrains from that which causes insult to oneself or others. The Prophet ﷺ said in another ḥadīth related in Mishkātul Maṣābīḥ that "The Muslim is he from whose tongue and hand others are safe from." The tongue here is mentioned before the hand because the tongue is far more destructive. By the tongue a person who is weak can hurt even the strong but a weak person would not be able to hurt a strong person with his fist. A persons fist can do damage which can be healed afterwards but the tongue has the capability to severe ties and create much commotion. Thus it is established that the tongue is something to be aware of and it is for this reason the Prophet ﷺ advised silence to those who fail to speak good.

"O people! Say what you have to say! Because speaking excessively is from Shayṭān."²

¹ Al-Adabul Mufrad: Ḥadīth #102 pg 134

² Al-Adabul Mufrad: Ḥadīth #875 pg 567

This is straightforward to understand. The Prophet ﷺ is advising a person to be precise and succinct in what they say. By speaking excessively, a person is at risk of being manipulated by Shayṭān. Thus, the more a person speaks, the bigger the risk is of him making mistakes in his speech. This is due to the whisperings of Shayṭān who encourages the person to continue speaking. Consequently, the person will begin to talk about useless matters and futile things. It is for this reason a poet once said, "If speaking is silver than remaining silent is gold." Shighnī ibn Māṭi' al-Aṣḥabī said, "Whoever's speech increased, his mistakes (also) increased." A person should be precise in what they want to say and should not 'beat around the bush'. Of course, sometimes a person is required to be softer in his words and lengthen them so that they do not cause offence or hurt to others. It would be totally incorrect for a person to merely tell another, "Your father has died." And then leave them in this state. Rather, one should explain to the other in a sympathetic and caring manner and give them a lengthy yet precise account of the matter at hand.

"It is great betrayal that you tell your brother something and he believes it to be the truth when (in reality) you are a liar."¹

This ḥadīth is pertaining towards that person who takes an unfair advantage over his brother by the way of lying to him. Due to his brother considering him a trustworthy, truthful person; he lies to him in order to cheat him in some matter. To tell a lie as it is a sinful but in some instances, the punishment of telling that lie increases due to the effects it has. For example, for a person to lie is a sin, but for him to lie in a situation where he can claim some benefit for himself is even greater.

This ḥadīth tells us that we should speak the truth, especially to those people who consider us to be truthful people. A relationship can be damaged for life if the other party find out the truth so it is best that we keep a righteous

¹ Al-Adabul Mufrad: Ḥadīth #393 pg 296

persona. The Prophet ﷺ has described this as a great betrayal so a person must look towards fulfilling the rights of his brother. The people of the past would say, "If one of you do not wish to fulfil his brother's needs by sharing his worries or by making supplications (for him) then do not ask, 'How are things?' because it is considered hypocrisy."

"A believer is not one who taunts, nor one who curses, nor one who is immoral nor one who indulges in shameless talk."¹

By the term believer, a complete Muslim is insinuated for only a complete Muslim can stay away from the temptations of the mouth. There are many people who have a bad habit of taunting people and causing them hurt. This is not from the characteristics of a believer or from a well mannered human being. To joke and taunt about someone in jest is a great sin and must be abstained from. Furthermore, many have the habit of cursing other people straight away. If something does not go to plan, they instantly curse the object or the person that was the cause of it. This too is a very bad habit.

Finally, the Prophet ﷺ mentioned that a Muslim is not an immoral person. Immorality and rudeness are very bad characteristics as they bring pride within a person. A person who is immoral is at a stage where he feels he can do or say anything as he has ripped the veil of shyness from himself.

The Prophet ﷺ has mentioned taunting first in this ḥadīth. Often, when a person taunts in abundance, he is paving the way towards the next sin mentioned in this ḥadīth which is cursing. Then, it almost feels natural for a person to continue into this new field. Thereafter, when a person's mouth becomes so foul they are abusive and full of curses, they lose the fear of being considered immoral as their pride makes them feel that they are superior. Thus this takes them into immorality and when a person reaches this juncture, they delve into shameless speech as have no consciousness of their deeds.

¹ Al-Adabul Mufrad: Ḥadīth #332 pg 262

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¹ Al-Adabul Mufrad: Ḥadīth #332 pg 262

“A person who is a stirrer will not enter Paradise.”¹

This is a great problem in society today. Many people like to spread stories, gossip and create tension within families and communities. The Prophet ﷺ has warned of a great punishment for this type of person. Many people in society like to take a few words which are normal and then add ‘mirchi-masala’ (spice) to it in order to spice it up and they then turn it into a statement of great malice. This is totally forbidden and the ḥadīth bears testament to this. A person should not compromise his place in Paradise by inventing a few stories, it is truly not worth it. When we are using the phone or talking in private, it is imperative that we keep this ḥadīth in mind.

“The Prophet ﷺ said, ‘Shall I not inform you of the worst from amongst you? The Ṣaḥābah رضي الله عنهم said, ‘Yes indeed’ He ﷺ then said, “The worst slaves from amongst you are those who create hurt by slander, who create problems between dear ones and those who seek to cause distress to the innocent.”²

The root of all these sins and problems can emanate from the tongue. Many people like to spread things which are untrue about others in an attempt to defame them. Slander is a great sin and a person may become liable to great punishment in the hereafter. Also, it is most abhorrent in Islam that a person causes some sort of trouble between two people who are dear to one another. This trouble could be targeted towards a couple or friends in order to create divide; whatever the case, the torment is severe.

It has also become the custom in recent times to make people who are free from blame seem blameworthy. Many seek to cause hardship and distress towards those who are considered innocent so that their reputation is

¹ Al-Adabul Mufrad: Ḥadīth #332 pg 262

² Al-Adabul Mufrad: Ḥadīth #323 pg 259

ruined. The ḥadīth is indicating that the worst from amongst the people are those who wish to pursue such foul deeds.

“Certainly, I have not been sent to curse anyone but rather, I have been sent as a mercy.”¹

The Prophet ﷺ was once asked, “Yā Rasūlullāh! Invoke a curse upon the polytheists.” It was upon this request that he exclaimed, “Certainly, I have not been sent to curse anyone but rather, I have been sent as a mercy.”

The Prophet ﷺ was sent with the hardest mission in a time in which people were delved into the darkness of ignorance. It was important for him to gather support and this was done largely by his beautiful characteristics and merciful nature towards people. Once the Prophet ﷺ was displeased but rather than hollering and cursing he showed compassion and forgiveness. It is about this Allāh ﷻ says in the Qur’ān, “It was a mercy of Allāh that you were soft and gentle with them. If you were rude, harsh, hard hearted, then they would have fled away from you.”²

This ḥadīth indicates that we should not invoke curses on anyone, rather we should be tolerant. The tongue tends to move very quickly but we should try our best not to wish bad upon anyone, even in states of deep anger and displeasure. Tolerance is truly a great characteristic; whomsoever has the ability to develop it within himself should do so. In fact, the last advice I received from my beloved teacher, Sheikh Hassen Dockrat before he left to go back to South Africa a few years ago was in this regard. He advised that sometimes it may be the case that you meet a person who makes your blood boil but you must be tolerant!

¹ Al-Adabul Mufrad: Ḥadīth #332 pg 262

² Sūrah 3:159

This ḥadīth also indicates that the impression given off from a Muslim should be one of compassion and understanding, towards both Muslims and non Muslims.

“Do not curse one another with the curse of Allāh, nor with the anger of Allāh and nor with the Fire (of Hell).”¹

No matter how annoyed we become, we must never dare to place the curse of Allāh ﷻ upon our friends. For a person to do this, it is an indication of their ignorance for if anybody was to see the anger of Allāh ﷻ or the Fire of Hell, they would never wish it upon anyone. A person who makes such invocations has underestimated the strength and power over Allāh ﷻ.

On the contrary, we should make supplication for one another for the pleasure of Allāh ﷻ, His mercy and His Paradise. When a person makes a supplication to Allāh ﷻ for his companions, they too will feel inclined to making a supplication for him. However, if a person curses his brother, he is effectively provoking the other party to act in the same manner (especially if they do not know better). Thereafter, it could be the case that the other party invoke a curse upon him and that it is accepted. Thus, we should not place ourselves in situations like this as we could be affected greatly.

“It does not befit a two faced man that he is considered to be truthful.”²

The reason for this is quite simple. When a person is of a duplicitous (two faced) nature, he will go to two different parties and report different things just to see a fight. It is for this reason that he should not be considered truthful as his main motive in life is to slander and cause trouble. It is therefore important to stay alert of such people and to be careful of what you tell them because

¹ Al-Adabul Mufrad: Ḥadīth #330 pg 257

² Al-Adabul Mufrad: Ḥadīth #313 pg 255

they have the foul ability to twist words and portray people to be slanderers of one another. It is for this reason, Imām Shāf’ī ﷺ said:

“Whomsoever slanders to you about others, will slander about you.

And whoever reports to you, will soon report about you.”

So be wary of such people and be very careful as to what you say in their presence.

“Indeed Allāh does not love the one who speaks immoral things and neither does He like the one who hollers in the market places.”¹

A person who speaks obscene things instantly pushes people away from him. The obscenity, and rudeness of this action is such that even Allāh ﷻ is drawn away from giving attention and love to this person. When someone loves another person, he will do his utmost best to try save him and rectify his nature but if there is no love there, then that person will continue his wrongful actions. In the same way, Allāh ﷻ has immense love for His slaves and it is from this love that His guidance emanates. By speaking rudely, a person puts himself into a situation where he is no longer beloved to Allāh ﷻ and so he no longer reaps the virtue of this love. The only way for him to get back into this relationship is to drop his bad habits and by doing this, he will once again win the love of Allāh ﷻ.

Thereafter, Rasūlullāh ﷺ mentioned the person who screams and shouts in market places. This is something that Allāh ﷻ detests. The raising of one’s voice brings displeasure to Allāh ﷻ to such an extent that Allāh ﷻ mentions the advice of Luqmān ﷺ in the Qur’ān. He said, “...be moderate in your walk, and lower your voice. Surely, the ugliest of voices is the voice of the

¹ Al-Adabul Mufrad: Ḥadīth #310 pg 254

donkeys.”¹ A person who is loud attracts huge attention to himself and this is very dangerous especially in a place like the market which is filled with many tests for a person. By screaming and shouting, he may attract some ‘unwanted attention’ which may land him into an even bigger sin!

“I do not say anything except the truth.”²

Once the Prophet ﷺ joked with the Companions . They were amazed that the Prophet ﷺ was joking with him due to his lofty status and so they enquired, “Yā Rasūlullāh! You make jokes with us?” It was then he replied, “I do not say anything except the truth.”

This ḥadīth indicates towards speaking the truth even when joking. Many people engage themselves in joking about something which is not true just to make the other person laugh. This is a lie and should be abstained from; rather jokes can be funny as long as they are of a truthful nature. Some wish to be the joker among a group of people but while they are causing others pleasure by laughing, he is causing the displeasure of Allāh ﷻ to descend upon him.

From this ḥadīth we also see the soft and playful nature of the Prophet ﷺ. Many people feel that a practising person cannot be of a funny and joyful nature. Many people who are of a religious nature dislike to be of a jubilant nature and feel that they should always have a rigid, serious outlook about themselves. This could not be further away from the sunnah of Rasūlullāh ﷺ. It is mentioned in Shamā’il Tirmidhī on the authority of ‘Abdullāh ibn Hārith . “I did not see anyone who smiled more than Rasūlullāh ﷺ.”

“The Prophet ﷺ said, “Should I not inform you of the greatest from among the Major Sins? The Ṣaḥābah . replied, “Yes indeed Yā Rasūlullāh” He said, “To associate partners with Allāh, to disobey the

¹ Sūrah 31:19

² Al-Adabul Mufrad: Ḥadīth #265 pg 230

parents” He had been leaning (but in order to explain proper) he sat up and said, “Beware of telling lies” He kept repeating it till I (Abū Hurairah .) said to myself, “If only he stopped repeating himself.”¹

At different times, Rasūlullāh ﷺ would emphasise on different matters. Here shirk, disobedience of parents and telling lies are mentioned. No doubt each of these sins are grave sins. A person who commits shirk will be thrown into the Fire for eternity unless he repented before death. A person who disobeys his parents will receive his punishment in this world and in the hereafter and finally, the telling of lies is a grave sin. Here, the Prophet ﷺ had repeated himself many times to emphasise his speech. When a person warns his beloved of an oncoming trial and danger, he tends to warn over and over again. In this same manner, the Companions . were most beloved to Rasūlullāh ﷺ and he would want to continue emphasising these dangers to them so they understood clearly what the situation was.

“The insulting a Muslim is a great transgression”²

To abuse another Muslim is a grave sin. Allāh ﷻ says in Sūrah Hujurāt, “All believers are but brothers, therefore seek reconciliation between your two brothers, and fear Allāh, so that you may be blessed with mercy.”³

“Those who abuse one another are two Shayṭāns who accuse one another and lie to one another.”⁴

‘Ayād ibn Himar . came to Rasūlullāh ﷺ and said, “Yā Rasūlullāh! There is somebody who reviles me.” It was upon this occasion that Rasūlullāh ﷺ said,

¹ Al-Adabul Mufrad: Ḥadīth #15 pg 59

² Al-Adabul Mufrad: Ḥadīth #429 pg 315

³ Sūrah 49:10

⁴ Al-Adabul Mufrad: Ḥadīth #427 pg 314

“Those who revile one another are two Shayṭāns who accuse one another and lie to one another.”

It is important to note that the person who instigates the abuse will receive the sin of both men unless the latter party exceed in their abuse. However, it is a sign of great piety and righteousness that a person remains silent. The acts of lying, accusing one another and reviling one another are all characteristics from Shayṭān, thus it is imperative to leave them and bring the characteristics of the believers into ourselves.

By keeping silent, a person is saving himself from swearing and shouting. This is a praiseworthy attribute to have within oneself. The Prophet ﷺ has also advised us to seek refuge in Allāh ﷻ when we become angry. This is because it sends Shayṭān away who continues to manipulate the mind of mankind to make him feel that everybody is against him. When a person is angry, he says things and passes judgement on things he wished he never commented on. Therefore, it is important to be able to control oneself by the way of silence so that the anger subsides.

“When one you loves his brother, she should tell him that he loves him.”¹

He should tell him! He should not keep it inside that, “I am a big man! I am hard! I don’t want to tell anybody I love them as it may decrease from my manhood! I want to be macho! I don’t want to show any softness inside of me, this must be only directed towards my wife.” No, this is completely wrong! Bringing an aura of love is from the characteristics of the Prophet ﷺ. When he would see the Companions ṣ, he would show them huge amounts of compassion. Today, we have gone far away from this that we feel love is only dependant on those people whom we can share intimacy with and not those people who we see as brothers. This is one of the reasons as to why the

¹ Al-Adabul Mufrad: Ḥadīth #542 pg 388

Muslim ummah is suffering right now because we don’t understand that we should love one another and express it also.

“You must be truthful. Truthfulness leads to goodness and goodness leads to the Paradise. A man continues to tell the truth until he is written as a truthful person with Allāh. Beware of lying; for lying leads to evil deeds and evil deeds lead to the Fire. A man continues to lie until he is written as a liar with Allāh.”¹

This ḥadīth is giving a contrast between the life of a righteous, truthful person and an evil, deceitful person. When a person is truthful, his righteousness shines from him and he is somewhat like a flower that emits a beautiful scent; due to that scent, people draw closer towards it in order to be around it. When a person speaks the truth, he is attracting people towards him and he is receiving a great reward. By being truthful, a person attains a high rank with Allāh ﷻ and the result of that is Jannah.

On the contrary, there is a person who is of a deceitful, lying nature. The reason why lying leads to evil deeds is because a person always feels that he will be able to cover up his sin afterwards by lying. When this characteristic becomes second nature to a person, he finds it easy to lie on every occasion. Thus, his sins increase and he reserves a place for himself in the Fire.

“When there are three people, two should not converse together at the exclusion of the third.”²

This is straight forward, two people should not exclude the third and speak because this will make him feel unwanted and lonely. Sometimes, two people sit together and begin a conversation in such a manner that the other feels that they are talking about him. The behaviour of a group of Muslims should be such that they make everybody feel wanted. In the modern day, this can also

¹ Al-Adabul Mufrad: Ḥadīth #386 pg 293

² Al-Adabul Mufrad: Ḥadīth #1166 pg 722

apply to the usage of mobile phones. For example, if two people are sitting and one of them receives a phone call, he should not have a half an hour discussion with the person on the other side of the phone and discard his friend in that period. Rather he should host the person whom he is with.

In the same manner, it is not permissible for a person to butt into a conversation when he sees two people engaged in a conversation. Once ‘Abdullāh ibn Umar ؓ was speaking to a man privately when Sa’īd al Maqbarī ؓ entered upon them. Ibn ‘Umar ؓ pushed him away and said, “When you see two men talk to each other, you should neither stand near them, nor should you sit there unless you have their permission to do so.”

“The worst of my nation are those who speak too much, those who ramble on in speech and those who fill their mouth with words. The best of my nation are the best of them in character.”¹

This ḥadīth is prohibiting constant, vain and useless talk. Many people have a habit of chatting and their chit chat becomes so much that everybody becomes sick of them. Abū Hurairah ؓ would say, “There is no good in vain conversation.” When a man speaks too much, his words become nonsensical and lose any basis. Thereafter he becomes known as a ‘chatterbox’ or a ‘blabbermouth’ so as to speak. Neither of these qualities are praise worthy in a person, let alone a Muslim.

“Whoever is two faced in this world will have two tongues from the Fire (of Hell) on the Day of Judgement.”²

One of the things that Allāh ؓ dislikes the most is disunity among believers. As mentioned before, two faced people like to cause disunity and bring two people to hate each other. As Muslims we are instructed to love and be kind to

¹ Al-Adabul Mufrad: Ḥadīth #1218 pg 750

² Al-Adabul Mufrad: Ḥadīth #1310 pg 789

one another. Allāh ؓ says in the Qur’ān, “...and be kind to believers in humbleness...”¹ Likewise, Rasūlullāh ؓ has instructed us, “A Muslim is a brother of another Muslim. So he should not oppress him, nor should he hand him over to (Shayṭān or to his desires which are inclined to evil). Whoever fulfils the needs of his brother, Allāh will fulfil his needs; whoever removes the troubles of his brother, Allāh will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allāh will cover up his fault on the Day of Judgement”²

For those who persist in being two faced, there is a severe chastisement for them in the Hereafter.

“Do not dispute with your brother. Do not make a laughingstock of him. Do not make a promise to him and then break it.”³

Here the Prophet ؓ is advising us not to become quarrelsome with our Muslim brothers. The sentences that follow this perhaps explain as to why a person will quarrel. A dispute may occur due to a person making a joke out of his Muslim brother. Perhaps this joke may escalate and then create a huge argument and fight. This is why we should not say jokes which others are offended by. It is also very important to be careful when teasing people who are of a sensitive nature because they may also argue. Another reason which could put two people into an argument is the breaking of promises. By breaking a promise, a person has broken the trust that was placed in him by his brother. The heart feels most let down when somebody who is beloved fails to carry out a promise that they made and thus it leads one into disputes and arguments also.

These characteristics are not from a Muslim but are from a hypocrite.

¹ Sūrah 22:88

² Ṣaḥīḥ Bukḥārī & Ṣaḥīḥ Muslim

³ Al-Adabul Mufrad: Ḥadīth #394 pg 297

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May Allāh ﷻ give us the ability to use our mouth in the correct manner.
Āmīn.

Remembering Death & the Standing In Front of Allāh ﷻ

The topic of death is something that makes many people uncomfortable; the subject of death hits a nerve into many of those who are God-fearing; for death to them signifies the end, the full stop which abruptly finishes their story. After this full stop, a question mark arises; 'have I done enough to be forgiven?' And similarly, the aspect of death hits a nerve into many of those who are not religiously inclined; because it once again signifies an end to their existence, pulling down a dark curtain over their performance (i.e. living). The reality is that death is something which no person has a disagreement in; every single sane person who lived regardless of his faith knew that one day, inevitably, he would have to go. Thus, logic would suggest that the intelligent one is he who prepares for what is to come next.

Yes, the discussion of death and the coming of the angel of death is one which creates anxiety but this is only coupled thereafter with the standing in front of the Creator of death. There is always Allāh ﷻ to save us from the pain of death; but who is there to save us from the wrath of Allāh ﷻ? Failure in front of Allāh ﷻ is the ultimate end; "If Allāh helps you then nobody can overcome you and if He forsakes you, then who is there after Allāh who can help you?"¹ Thus, it is established that though death is something which is testing; there is something far more greater in trial after that.

¹ Sūrah 3:160

However, this fear is not something which is disliked in our religion. Allāh ﷻ mentions in the Qur'ān, "...whereas for the one who feared to stand before his Lord, and restrained his self from the (evil) desire, the Paradise will be the abode."¹ There are **three steps** mentioned in this verse which will lead a person to Jannah; the **first** is fearing the standing before Allāh ﷻ. When a person does this, it will enable him to take the **second step** which is to stay away from evil. This is because he is now constantly thinking about the end of his lowly existence and the perceived horror of standing in front of Allāh ﷻ as a criminal; he is immediately inclined towards doing good deeds. This fear in reality becomes a pious friend who pushes one to do good deeds. Thereafter, when that person has amassed so many good deeds, he is able to take third step. And that **third step** is entry into Jannah.

Thus we should think about death often despite it not being a topic which is beloved to our heart; it will help us in reaching our goal. When a student is sitting in an exam hall and the teacher reminds them that they have only a few minutes left, they begin to cram as much good in as they can. Similarly, we have to remind ourselves that our time will soon be over upon this earth and thus we too should try to cram in as many good deeds as we can.

Our pious elders would think about death regularly to subdue their desires; they would think of their last breath, the sight of the angel of death, the extraction of the soul from the feet till it leaves from the mouth, the pain it creates, the crying of those around, the ghusl of one's own body, the praying of the Janāzah, the burial in the cemetery and that final clod of mud which lands upon one's portion of this world. Then the dread of hearing the footsteps of loved ones bidding farewell as if to say, 'There is nothing we can do for you now'. We too should keep these thoughts in mind. This is why Rasūlullāh ﷺ mentioned, "*Remember the destroyer of all pleasures (i.e. death).*"

However, we should never be despondent of Allāh ﷻ. Our hope should be in His mercy alone. Perhaps this is why I can't bring myself to think of a situation so severe in which there is not Allāh's ﷻ softness. My heart can't

¹ Sūrah 79:39-41

bare the idea that Allāh ﷻ will deal so severely with any slave who at least tries really hard to do good and thus I can only make my tongue moist with the supplication of our Prophet Muḥammad ﷺ, "*O Allāh, do not disgrace me for indeed You know of my state and do not punish me for indeed you are dominant over me.*" and thereafter hope for His mercy.

May Allāh ﷻ give us all the ability to remember death and prepare for our hereafter and the standing in front of Allāh ﷻ. May He out of His kindness and benevolence pardon our reckoning and admit us into Jannah without any trials. Āmīn, Yā Rabbal 'Ālamīn.

This is the end of this book and all praise belongs only to Allāh ﷻ, may His peace and blessings be upon our beloved Master, Muḥammad ﷺ, the Seal of the Prophets ﷺ.

Finally, I would like to add a chapter which contain some quotes and poems. Those who read the first book told me that they enjoyed the quotes and stories and so I thought I would also add some here too. Once again, none of it is my work apart from a few poems towards the end.

Quotes & Poetry

Abū 'Ubaydah ؓ moments before his death: *"Let me give you some advice, which will cause you to be on the path of goodness always. Establish prayer, fast [in] the month of Ramaḍān, give charity, perform the Ḥajj and 'Umrah, remain united and support one another. Be sincere to your commanders and do not conceal anything from them. Don't let the world destroy you for, even if man were to live a thousand years, he would still end up with this state that you see me in. Peace be upon you and the mercy of Allāh ؓ."*

Mu'ādh ibn Jabal ؓ moments after his (Abū 'Ubaydah's ؓ) death: *"O people, you are stricken by the death of a man. By Allāh ؓ, I don't know whether I have seen a man who had a more righteous heart, who was further from all evil and who was more sincere to people than he. Ask God to shower His mercy on him and Allāh ؓ will be merciful to you."*

'Abdullāh Ibn Mas'ūd ؓ: *"O people! Be the springs of knowledge and the lamps of guidance! Stick to your homes and be like a light in the night, revivers of hearts, wearing worn-out clothes, you will then be known by the people of the heavens and be hidden among the people of the earth."*

Abū Muḥammad Ja'far Ṣādiq ؓ: *Beware of the company of five persons: A liar for you will always be misled by him. A stupid person for even if he intends to benefit you, he will harm you. A miser for he will destroy your*

valuable time. A coward for he will leave you in the lurch at the time of need. A fāsiq (open sinner) for on account of greed, he will betray you for a morsel of food.

He would also say: *"Whoever struggles against his evil desires for the sake of Allāh ؓ, finds Allāh ؓ (i.e. his pleasures)."*

Mālik ibn Dinār ؓ asked, *"In what lies the corruption of the people?"* Hasan Baṣri ؓ replied, *"In the death of the heart."* Mālik ibn Dinār ؓ then asked, *"What is the death of the heart?"* Upon which Hasan Baṣri ؓ replied, *"The love of the world."*

Maulānā Aḥmad Rashīd Gangohī ؓ would say, *"Those who wipe the Dunyā away from their lives find that the Dunyā falls at their feet. And those who go after the Dunyā find that they fall at its feet and are then wiped away by the Dunyā."*

Mālik ibn Dinār ؓ would say: *"A man who indulges in idle conversation and remembers Allāh ؓ little lacks knowledge. His heart is blind and his life is ruined."*

Muḥammad Wāsi' ؓ would say: *"It is more difficult guarding the tongue than guarding gold and silver."*

Bishr Hāfi ؓ would say: *"If you are unable to engage in Allāh's ؓ worship, at least refrain from disobeying Him."*

Ibrāhīm ibn Adham rahmatullahi alayh: *"A slave who loves fame has not been truthful to Allāh ؓ."*

Fuḍail ibn 'Iyyaḍ ؓ: *"If you can get by without being known, then do so. What does it bother you that people will not praise you, and what does it*

bother you that you may be blameworthy in the sight of people if in the Sight of Allāh ﷻ you are praiseworthy?"

Imām Shāf'ī ﷺ: *"If one of you were to strive with utmost striving to make all the people pleased with him then there is no way for him (i.e. he'll never be able to do that). So let the servant purify his actions which are between him and Allāh ﷻ."*

He also said: *"If a man spreads his secret with his own tongue and blames another... then he is a fool. If his own breast is too narrow to conceal his own secret, then the breast of the one in whom he places it is even narrower."*

Qaḍī Thanauḷlāh Panīpatī ﷺ: *"I do not fear Shayṭān as much as I fear women."*

Dhunūn Miṣrī ﷺ: *"He who fears Allāh ﷻ, turns to Allāh ﷻ."*

He would also say: *"The sign of sincerity is that you do not become pleased when praised nor are you grieved when criticised."*

‘Abdullāh ibn Mubārak ﷺ: *"Behave humbly with those who occupy a lower level than you here on the earth."*

Sufyān Thaurī ﷺ: *"A good act extinguishes the Anger of Allāh ﷻ."*

Imām Shāf'ī ﷺ: *"Whoever taught you even a little respect, consider him to be your Ustādh (teacher)."*

Abū Sulaimān Dārā'ī ﷺ: *"One who speaks without thinking always regrets."*

Poetry: The Effect of My Sins

My soul has become isolated, buried in deep sorrow,
My heart has become wilted, searching for happiness to borrow.

My eyes have lost their lustre, no longer wanting to twinkle,
My hands have lost their strength, soon they will start to wrinkle.
My body has become weak, it is now something frail,
My skin has become blemished, I now look so pale.
My ears have become deaf, not bothered to hear advice,
My feet have become foolish, walking away from what is nice.
My tongue has become dry, failing to remember You,
My breath is limited, soon my lips will become blue.
My depression is a shadow, it follows me wherever I may go,
My happiness is distant, like the measure of an arrow that emits from a bow.
I have become lonely, I find it hard just to smile,
I have become sad, my sins measure many a mile.
Hope in Your mercy is all that remains in my tattered heart,
You created me, You loved me, You knew me from the start...

Poetry: Anger

I am not sad, unhappy or depressed. I am angry.
Veins pumping, blood boiling, it's all raging within me.
Misunderstanding is my fuel and ignorance is my lighter,
It sets alight inside of me a fire ready to cause disaster.
A mind which has drunk from the glass of distress,
Has a heart ready to hurt all those who know less.
That's why I am no longer sad, unhappy or depressed. I am angry.
I am stuck behind a thousand locked doors and I have lost the key.
I feel so lost without You, I am wondering around the banks of misguidance,
Where do I turn when every path is proving to be a hindrance?
A body that has lost the will to be a pillow,
All softness has been removed from me, I now feel hollow.
So what should a person do when all he can see is red?
And finds it hard to forgive people before he retires to his bed.
A body that circulates hate from within,
Every shout, strike, swear results in a sin.
My tears of anger are enough to burn the bonds of relation,

To the extent that old friends have suffered identity mutilation.
 So what good is sight if it remains blinded from correct judgement?
 If the mind is out of place and can't make the right arrangement?
 Now what does a man do when belligerence becomes an addiction?
 And his hostile heart disappears as if it was a part of mere fiction?
 The answer is between the choice of standing up and sitting down.
 Between smiling and giving a frown.
 It is between the light of Islam and the darkness of rejection,
 Between the heat of a hostility and the coolness of ablution.
 It is between a foul word and a Prophetic prayer,
 Between the sound of madness and the trickle of a tear.
 It is between loving and hating,
 But truly... it lies between forgiving and forgetting.

Poetry: It will all be alright in the end

It will all be alright in the end,
 Your tears will begin to dry.
 You're life will be on the mend,
 There will be no need to cry.

How many times have you been in pain,
 To notice that sympathy seems to sound the same.
 The clouds always seems to drizzle with rain,
 Yet there is nobody to withstand the burden of blame.

The heart begins to cry, searching for someone to implore,
 In every direction you walk, there seems to be a locked door.
 The eyes begin to burn, a river of desperation wanting to trickle,
 When loneliness becomes a companion, the mind becomes fickle.

Lift up your hands and use them as a key,

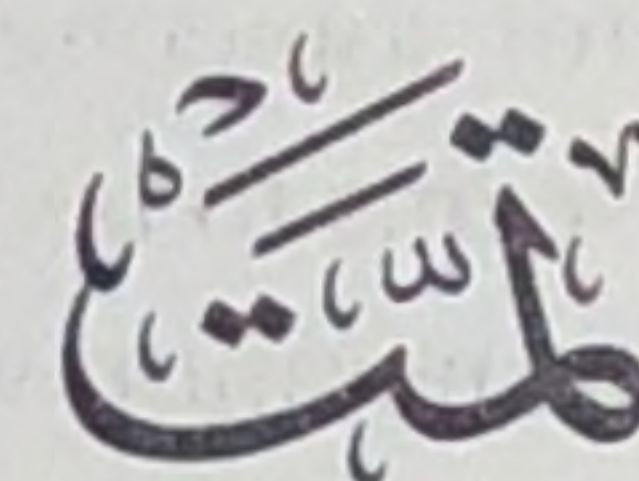
Cry, beseech, request – you will be showered in mercy.
 Your Lord knows very well of your immense sadness,
 If you do not ask of Him, it is your own madness.

How many a time before, have you lost all hope,
 With feelings of despair, more than you can cope?
 Yet He helped you then, and He helps you now,
 By ways and means which left you asking how.

Use not your hands for sins but raise them to converse,
 When you reveal the contents of your heart, you need not rehearse.
 He hears what you ask for and sees what you make apparent,
 You cannot hide your feelings, your heart becomes transparent.

Your tears will begin to dry, when His light illuminates your life,
 You will find an escape, you can bid farewell to your strife.
 But first, recognise Him; let not your intelligence rot,
 He was always caring for you, you were never forgot.

*"Whoever fears Allāh, He brings forth a way out for him, and provides him (with what he needs) from where he does not even imagine. And whoever places his trust in Allāh, He is sufficient for him. Surely Allāh is to accomplish His purpose. Allāh has set a measure for everything."*¹



¹ Sūrah 65:2,3

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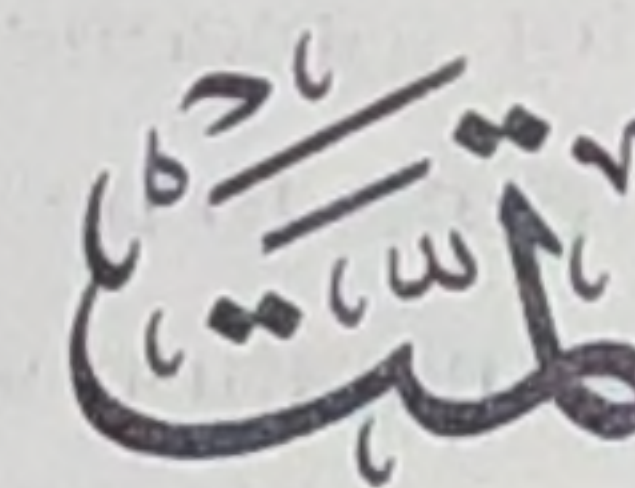
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¹ Sūrah 65:2,3

Glossary

- 'Aāfiyat – Security*
- 'Ālamīn - Universe*
- Adhān – call for prayer*
- Ākhirah – Hereafter*
- Akhlāq – characteristics*
- Alḥamdulillāh – All praise belongs to Allāh ﷻ*
- 'Ālim – scholar*
- Āmīn – amen. A term used after the completion of a prayer*
- Āyah – Verse from the Qur'ān*
- Barakah – blessing*
- Bhai – Brother*
- Dars – Lesson*
- Dhikr – remembrance. Often used as a term to highlight the remembrance of Allāh ﷻ*
- Dīn – religion*
- Du'ās – Supplication*
- Dunyā – world*

- Fajr – the morning prayer*
- Ḥadīth – a saying or action of Rasūlullāh ﷺ or something he did not reprimand in his presence.*
- Ḥajj – pilgrimage to Makkah*
- Ḥajar al-Aswad – the Black Stone*
- Ḥalāl – permissible*
- Hidāyah – guidance*
- Ḥijāb – headscarf*
- Ḥikmah – wisdom*
- Huffāz - plural of ḥāfiẓ. A term used for those who memorise the Qur'ān*
- Ḥāfiẓ - one who memorises the Qur'ān*
- Imām – a Muslim leader*
- Īmān – faith*
- I'tikāf – Staying in the mosque for the last 10 days of Ramaḍān*
- Inshā Allāh – a phrase which means 'God willing'*
- 'Ishā' – night prayer*
- Jahannam – hellfire*
- Jannah – heaven*
- Jazāk Allāh – May Allāh ﷻ reward you*

Jilbāb / 'abāyah – a long garment which is worn by women.
Khabīs - filthy
Madressa – School
Majālis - sittings
Majnūn – insane person
Ma'rifah – recognition
Masjid – Mosque
Maulānā – Our Leader (it is a term used for Muslim scholars)
Maulvī – abbreviation of *Maulānā*
Mufasssirīn – plural of *mufasssir*. A term for those who commentate on the *Qur'ān*
Muḥabbah – love
Muḥadithīn – plural of *Muḥadith*. Term used for the scholars who specialise in ḥadith
Mu'jizāh - miracle
Muslims – those who believe in Islām
Muslimah – female Muslim
Mu'takifīn – Those who stay in the mosque for the last 10 days of Ramaḍān
Nafs – one's own self. It is also used to refer to carnal desires
Ni'mah – bounty

Nikkah - marriage
Qur'ān – a revelation from Allāh. The Muslim holy book
Qiyāmah – a term used to refer to the Day of Ressurrection
Rabb – Lord
Raḥmah - Mercy
Ramaḍān – Islamic Month
Rasūlullāh ﷺ - The Messenger of Allah ﷺ
Ro'b – awe
Ṣaḥābi – a companion of Rasūlullāh ﷺ
Ṣaḥih – sound, authentic
Ṣalāh- prayer
Salām – a diminutive of the Islamic greeting 'Assalāmu 'Alaykum' which means 'peace be upon you.'
Salām - a special type of prayer invoked upon Rasūlullāh ﷺ
Shar'īah – Islāmic Law
Shayṭān – Satan
Sheikh – a term used for scholars
Shukr – gratitude
Sīrah – lifetime. Also used to refer to a biography

- Jilbāb / 'abāyah* – a long garment which is worn by women.
- Khabīs* - filthy
- Madressa* – School
- Majālis* - sittings
- Majnūn* – insane person
- Ma'rifah* – recognition
- Masjid* – Mosque
- Maulānā* – Our Leader (it is a term used for Muslim scholars)
- Maulvī* – abbreviation of *Maulānā*
- Mufasssīrīn* – plural of *mufasssīr*. A term for those who commentate on the *Qur'ān*
- Muḥabbah* – love
- Muḥadithīn* – plural of *Muḥadith*. Term used for the scholars who specialise in ḥadith
- Mu'jizāh* - miracle
- Muslims* – those who believe in Islām
- Muslimah* – female Muslim
- Mu'takifīn* – Those who stay in the mosque for the last 10 days of Ramaḍān
- Nafs* – one's own self. It is also used to refer to carnal desires
- Ni'mah* – bounty

- Nikkah* - marriage
- Qur'ān* – a revelation from Allāh. The Muslim holy book
- Qiyāmah* – a term used to refer to the Day of Ressurrection
- Rabb* – Lord
- Raḥmah* - Mercy
- Ramaḍān* – Islamic Month
- Rasūlullāh* ﷺ - The Messenger of Allah ﷺ
- Ro'b* – awe
- Ṣaḥābi* – a companion of *Rasūlullāh* ﷺ
- Ṣaḥīh* – sound, authentic
- Ṣalāh*- prayer
- Salām* – a diminutive of the Islamic greeting 'Assalāmu 'Alaykum' which means 'peace be upon you.'
- Salām* - a special type of prayer invoked upon *Rasūlullāh* ﷺ
- Shar'iah* – Islāmic Law
- Shayṭān* – Satan
- Sheikh* – a term used for scholars
- Shukr* – gratitude
- Sīrah* – lifetime. Also used to refer to a biography

When Desire Takes Over: II

Sunnah – the actions Rasūlullāh ﷺ practised and was firm upon prior to his passing away

Sūrah – A sub-chapter of the Qur'ān

Rakā'ah – unit of prayer

Tafsīr – An explanation, generally a term used for the explanation of the Qur'ān

Tahajjud – night prayer

Tasbīh – to praise Allāh ﷻ

Tashahud – The sitting in prayer

Tawwakul – trust, reliance

Tawfīq – Ability

Topi – cap

'Ulamā – plural of 'Ālim which means scholar

Ummah – nation

Ustādh – teacher

Wuḍu – ablution

Zakāh – alms giving

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2. Loving Someone You Can't Be With
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"...Quite simply, our friends know our private life more than anyone else. They may not know our private habits but they sure do know the details of our private life. By this, I mean to say that our family know our secret household habits (i.e. refusing to throw out the trash, leaving the bathroom floor wet, etc) but our friends are the ones who know what is going on in our minds (i.e. what we are worried about, what we are looking forward to).

Inevitably, when a person becomes so close to a group of people, his mind and thoughts coincide with theirs. What they seem to do and wish always appears to be acceptable no matter how insane it may be. We have been made in such a way that we are heavily impacted by those people who surround us. It is for this reason that Rasūlullāh ﷺ said, "A man will follow the religion of his friend; so be careful as to who you make friends with."

- Extract from the book

"In order to remind us of these important matters, Maulānā Abdus Subhan (may Allāh ﷻ increase him in his rank) has written a book which appears to be light in weight but it is very heavy in benefit. One should take benefit from reading it."

- Sheikhul Hadith Maulānā Yusuf Koti, Teacher of Sahih al-Bukhari, Jamia Siraj ul Uloom, London, UK.